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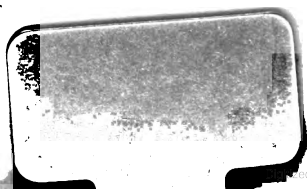
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# CENTRAL SOCIETY OF EDUCATION.

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## PROSPECTUS.

It is the object of this Society to collect, to classify, and to diffuse information concerning the education of all classes, in every department, in order to learn by what means individuals may be best fitted in health, in mind, and in morals, to fill the stations which they are destined to occupy in society.

For the attainment of this object, the Society proposes to obtain, and from time to time (probably periodically) to publish, 1st. Accounts of Systems of Education already established, whether in this country or abroad ; 2nd. Discussions of the Value of various Branches and Means of Education ; 3rd. Accounts of Books, Maps, Models, and other aids of Education.

Notwithstanding the importance which is now generally attached to Education, and the opinion which many entertain that in this country it is in many parts imperfect, and does not tend to fit men for the fulfilment of their peculiar duties ; there is not in the Metropolis a single Association and scarcely a Work devoted to recording and suggesting improvements in this the most essential of all Sciences and Arts.

The labours of the Committee will divide themselves under five principal heads :

1. Primary or Elementary Education.
2. Secondary Education.
3. Superior or University Education.
4. Special or Professional Education.
5. Supplementary Education.

If their materials are as extensive as they hope, the Committee will issue periodically separate publications in each of these departments.

It is a question of great interest, whether the expense attending residence at our Universities can be curtailed, or is inseparable from the circumstances of the pupils who resort there ; and whether in them, as well as in our Public Schools, the system of Education is the best that can be pursued ; whether, for instance, some acquaintance with the Modern European Languages, and with Natural History, and a more intimate knowledge of Modern History, and the Moral, Political, and Physical Sciences, would interfere disadvantageously with the main studies of those Seminaries. The discipline of our Public Schools is also an important subject of discussion : by some it is strongly censured, by others it is spoken of with unmixed approval : one class requiring that the moral character of the Pupil should be an object of direct culture, the other alleging that this is sufficiently formed by the general tone of the School and the matters studied there ; the one demanding that care should be taken of the health and bodily developement of the Pupil by prescribed athletic exercises ; the other affirming that the ordinary games of English Schoolboys sufficiently provide for that want. Perhaps the truth lies between the two parties, and the object of the Society will be to elicit the truth.

The Society being necessarily composed of Members of various religious denominations, it is obvious that they can have no sectarian objects in view, whenever they may admit (as they intend to do) into their Publications, articles which shall discuss the best modes of uniting Intellectual and Religious Education without offending the opinions of any class of Christians.

The Society cannot doubt that it will obtain the co-operation of those who are occupied in conducting Establish-

ments of Education in this country, (a profession among the most important that can be confided to man, and the just appreciation of which it will be the natural tendency of these inquiries to produce,) when it is known that the publications of the Society are not intended to be the partial advocates of certain methods, or the blind assailants of established systems, but that their pages will be open to the temperate reasonings of able and conscientious men, whichever side of the questions controverted, touching Education, they may advocate.

It is the opinion of many persons in this kingdom, that professional Education is best left to the conduct of the individual, and that the compulsory interference of the State or of Academies, is, at least, needless. It surely concerns Professional Men as well as the Public, to inquire by what means professional knowledge may be best acquired, and professional competence best certified; and this discussion will find place in the publications of the Society.

Few men who have investigated the facts will deny that large classes of the poor in this country are without any instruction, and that the instruction given to the remainder is insufficient, and little fitted to render them better labourers or better men. A Society, therefore, devoted (as this will be) to searching out the means of affording to the poor an Education suited to their wants and their duties, may claim the support of all who have at heart the happiness and virtue of the People, and the security of the state.

Besides the Education which is obtained at Schools, at the Universities, in the offices of professional men, or in the workshop of the tradesman, there is a *supplementary* Education obtained, principally in mature age, by means of museums, libraries, and literary and scientific institutions; this Education is of great value and is increasing.

The Society propose to pay much attention to those objects, and to consider how supplementary Education may be extended and directed.

In any publication which the Society may issue, care will be taken to announce that the Body is not responsible for all which that Publication may contain, but that the statements, whether of fact or of opinion, are those of the Writer, and not of the Society; for whilst, on the one hand, the Society considers that it would not be consistent with the discovery of truth, or with the respect which it entertains for its correspondents and contributors to prescribe any set of opinions to which the Writers must conform themselves; on the other hand, it cannot make itself answerable as a body for sentiments in which, possibly, a portion of its Members may not concur.

It has been determined that no expenses shall at any time be incurred beyond the funds actually in hand.

The Society will consist of Members who are qualified by the annual payment of one pound and upwards, or one payment of ten pounds and upwards, to the funds of the Society.

The government of the Society will be vested in a Committee of Fifty, ten of whom will go out of office annually, when their places will be supplied by the Members of the Society at their Annual Meeting; the Members of the Committee who go out of office being re-eligible.

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# CENTRAL SOCIETY OF EDUCATION.

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## ON ENDOWMENTS IN ENGLAND FOR THE PURPOSES OF EDUCATION.

It may be necessary, in giving this title to the following remarks, to anticipate any objections to the possibility of discussing so extensive and difficult a subject in the compass of a few pages, by briefly stating what has been here attempted.

It is well known to those who have paid any attention to the history of education in this country, that from the earliest times down to the present day there has been one uninterrupted stream of bounty for the promotion of education and other purposes, which are now understood by the general term "Charitable." The purposes for which these gifts were made, and the rules and conditions by which they were accompanied, were in conformity with the notions prevalent at the time when each gift was made; and indeed these donations, with their accompanying instruments of gift, form an important feature in the social progress of England, and, as records of civilization, possess a high historical value. Though the rules and regulations given by founders for the administration of their bounty, and the objects themselves of these charitable gifts, cannot in many cases be considered as wise and beneficial even with reference to the times, the same assertion cannot be made as to all such charitable gifts, and especially as to many of those designed for the promotion of learning. The benevolent founders of many of our endowments for education were men of

enlarged minds and vigorous understanding, whose views extended to the welfare of future generations as well as that which was the immediate object of their bounty. Accordingly, we find that the rules for the administration of many charities were often the very best that could be made at the time, and that the imperfections which have since been discovered in them are due to the imperfect social organization of the age, which did not present adequate means for forming such constitutions and rules as would permanently insure the attainment of all the objects which the founders had in view. Still, many of these endowments, which date from the earlier periods of our history, continue, with some slight modifications, to fulfil, if not altogether, yet in a considerable degree, the wise and benevolent purposes of their founders; and if the strict rules of law forbid any further or larger modification of such endowments, as in many instances undoubtedly they do, it is yet perfectly clear that the legislature, in adapting them still further to the actual state of society, might confidently declare that such modifications would, in a great number of cases, in addition to being highly advantageous to the present and future generations, substantially fulfil the general purposes which the founders contemplated. There are, it is true, some charitable gifts for education which were either unwise in their origin, or in course of time have become useless, either from bad administration or other causes, and which would require, in order to be made useful, a complete departure from the donor's expressed intention, and from his real object. In such cases as these, the legislature can alone apply a remedy; and, if it does apply any, it should be a complete one.

Our object in this article is, to show, First, that in the administration of all charities, the intention of the donor is the principle that must guide visitors of such charities in their superintendence of them, and trustees of such charities in the administration of the funds entrusted to them; that this is the avowed principle which guides an Equity judge also in all proceedings as to charities instituted in the Court of Chancery; that the powers of the Court are therefore limited, and not so absolute as many persons, otherwise well-informed, suppose them to

be; and that, to whatever extent the power of dealing with such charities has been exercised, and the jurisdiction of the Court has been carried by various ill-considered decisions which have now become fixed rules, still the Court always must, and in fact does, recur to the intention of the donor as the one principle to guide it in all cases.

In the Second place, we shall make a few remarks on the results of the Commissions for inquiring into Charities in England and Wales, with the view of showing still further the kind of difficulties which at present encumber the administration of charitable estates, more particularly some of those given for the purposes of education, and the defective system of visitorial control. Our conclusion will be, and is, that the Legislature alone can remedy most of the evils complained of, and that a remedy ought to be provided which shall reach the full extent of the evil, by adapting all charitable endowments for education to that state in its social progress which the nation has now attained.

The term "Charities" is in ordinary use in this country to express the land and other property which has been given at different times for charitable purposes, among which education is included. The legal sense of the word "charities" comprehends either such purposes as are expressed to be charitable by the 43 Elizabeth, c. 4. or purposes which, from analogy to these, the Court of Chancery has declared to be charitable.\* These purposes, as thus determined, do not coincide as to their number and nature either with those which may be considered as comprehended in the widest sense of the word "charity," or with those comprehended in its narrowest sense.

By this act of Elizabeth it is recited, that lands,

\* As examples, we may cite the following. A gift for benevolent purposes, or purposes of liberality, is not such a gift as the Court considers to be a charity: a gift for charitable purposes, or religious purposes, or for religious and charitable purposes, is considered by the Court to be a charity; a gift for benevolent, religious, and charitable purposes is not a charity. (*Morice v. Bp. of Durham*, 10 Ve. 522; *Baker v. Sutton*, 1 Keen, 224.) And again, those only are religious purposes which the Court considers religious; and thus a new restriction of the term "charitable" arises.

tenements, and money, and other kinds of property, had been given by the Queen and her progenitors, as well as by other well-disposed persons, for the various purposes which Sir Edward Coke, in his exposition of this statute, reduces to twenty-one heads:—1. for relief of aged, impotent, and poor people; 2. for maintenance of sick and maimed soldiers; 3. schools of learning; 4. free schools; 5. scholars in universities; 6. houses of correction; 7. for repair of bridges; 8. of ports or havens; 9. of causeways; 10. of churches; 11. of sea-banks; 12. of highways; 13. for education and preferment of orphans; 14. for marriage of poor maids; 15. for supportation, aid, and help of young tradesmen; 16. of handicraftsmen; 17. of persons decayed; 18. for redemption or relief of prisoners or captives; 19. for ease and aid of any poor inhabitants concerning payments of fifteens; 20. setting out of soldiers; 21. and other taxes.

The act further recites, that the property so given had “not been employed according to the charitable intents of the givers or founders thereof by reason of frauds, breaches of trust, and negligence in those that should pay, deliver, and employ the same.”

The act then empowers the Lord Chancellor, or the Keeper of the Great Seal of England for the time being, and the Chancellor of the Duchy of Lancaster for lands within the county palatine of Lancaster, to grant commissions under their several seals to inquire into abuses of lands or money given for any “of the charitable and godly uses before rehearsed.” But the act did not extend to all lands, money, or other property given for the above-mentioned charitable purposes. The following exceptions were made: colleges; halls or houses of learning in either of the two universities; the colleges of Westminster, Eton, and Winchester, and all cathedral or collegiate churches within the realm; cities or towns corporate, or lands given to the above-mentioned uses within any such city or town corporate, where there is a special governor or governors appointed to govern and direct such lands or property to any of the above-mentioned uses; all colleges, hospitals, or free schools, which have special visitors, or governors, or overseers, appointed them by their founders. The act further excluded

the Commissioners from making any order or decree concerning any manors or lands which had, either by act of parliament or in any other way, come to the Queen or her three immediate predecessors, except such manors or lands had been given for any of the charitable uses before expressed since the beginning of the Queen's reign. Also, any persons who had purchased or obtained, or who should purchase or obtain, for money or land, any estate or interest in the lands and other property that had been given or should be given to any of the charitable uses above mentioned, without any fraud on the part of such purchaser, or notice of the said charitable uses, should not be affected by any decree or order of the Commissioners as to such his estate or interest; but purchasers having notice of the charitable uses, and the trustees of such charity property who had abused the same, might be decreed to make recompense.

The Commissioners were empowered to make inquiry by the oaths of twelve men or more of the county, as well as by other good and lawful means, into abuses of charities; and thereupon to make orders and decrees which, if not repugnant to the orders, statutes, or decrees of the donors or founders, should be binding, and should be executed, until the same were undone or altered by the Lord Chancellor, or the Keeper of the Great Seal, or the Chancellor of the Duchy of Lancaster, within their several jurisdictions, on the complaint of the party aggrieved by such orders or decrees.\*

Under this act many commissions† were issued and abuses redressed; but the complaints against the decrees of the Commissioners were so numerous, that the act has gradually fallen into desuetude, and the usual plan for parties who wish to see abuses of charities corrected is, to apply in the first instance by Information, or Bill and Information, to the Court of Chancery.‡

\* By the 93rd order of Lord Chancellor Bacon, parties are to object to Commissioners' decree by exceptions, and not by bill. — (Beames' Orders.)

† See the form of the commission under this statute, and the proceedings and decrees thereunder, in Duke's Law of Charitable Uses.

‡ We are not aware that there is any reported case under the stat. 43 Eliz. c. iv. later than *Ex-parte* Kirkby, Ravensworth Hospital, 15 Ve. 305.

The Court of Chancery may be applied to either for the purpose of *establishing* a charity, that is, carrying into effect the intention of a person who has given land or money for charitable purposes, but which, owing to some obstacle, cannot be carried into effect without the aid of the Court; or it may be applied to for the correction of abuses in the disposition of charity estates, and to aid in the pecuniary administration of a charity already established. The function of the Court is, to carry the intention of the donor into effect, so far as it can be ascertained, and provided the intention of the donor is not illegal. This is the principle which guides, or is said to guide, the Court in making its orders and decrees as to charities. Further, it is only with respect to the estates or money given to charities that the Court properly and *directly* exercises a jurisdiction over them: the control and correction of the internal management of all charities strictly belong to the visitors or governors.

As already observed, it is often necessary to apply to the Court of Chancery to assist in establishing a charity; and such applications have led to a number of decisions, which are now rules for the guidance of the Court in all similar cases. These rules may be most conveniently considered as exceptions to the general principle, that "the Court will carry the charitable intention of a donor into effect:" the cases in which it cannot or will not carry such intention into effect are either when there is some positive enactment which forbids it, or when the intention is one which the Court considers illegal. When the intention is too vaguely expressed to be ascertained, or when no intention at all is expressed beyond a general charitable intent, still the gift will not on that account fail, as we shall presently show.

By stat. 9 Geo. II. c. 36, now commonly, but improperly, called the Mortmain Act, (which however applies only to lands in England and Wales,) no land can be given for charitable purposes by will: it must be given by deed, in the lifetime of the donor, with certain prescribed formalities; it must also be given so that the gift shall take effect immediately for the charitable purpose; and it must be a complete and absolute gift, without any reservation or condition for the benefit of the donor or

any person claiming under him. Owing to this act, and the judicial interpretation of it, a great number of gifts by will for charitable purposes have failed, and the Court is so far incapacitated from effectuating the charitable intentions of the testator. Money\* left for charitable purposes to be invested in land, is a void gift under this statute; or even money left for building or purchasing a church or chapel or school, or to build and endow an hospital, unless some land already in mortmain is distinctly pointed out by the testator as the site of the intended building; it being the decision of the Court that a direction to build includes a direction to purchase land for the purpose of building.† If land is devised by a testator on trust to sell for the benefit of a charity, this is also void; or if he devises the rents and profits of land for such a purpose, or a leasehold estate, that also is void.‡ It is unnecessary in this place to go into further particulars.

The two universities of Oxford and Cambridge, and the colleges existing in the same at the time§ of this act being passed, are exempted from its operation; and also gifts in favour of the scholars of Eton, Winchester, and Westminster colleges. By this act also it was enacted, that no college or house of learning in either of the two universities, which did or should hold or enjoy so many advowsons of ecclesiastical benefices as were or should be equal in number to one moiety of the fellows, or, where there were no fellows, one moiety of the students upon any such foundation, should be capable of purchasing, taking, holding, or enjoying any other advowsons of ecclesiastical benefices; the advowsons of such benefices as were attached to the headships of any of the said colleges or houses of learning, not being computed in the number of advowsons limited by the act. But this clause was repealed by 45 Geo. III. c. 101; the preamble of which recites, that "the above restric-

\* Att. Gen. v. Nash, 3 Bro. C. C. 588; Pritchard v. Arbouin, 3 Russ. 456; Chapman v. Brown, 6 Ve. 404; Pelham v. Anderson, 2 Eden, 296.

† Curtis v. Hutton, 14 Ve. 537.

‡ Att. Gen. v. Weymouth, Ambl. 22.

§ Att. Gen. v. Tancred, 1 Eden, 10. But see Att. Gen. v. Bowyer, 3 Ve. 728.



tion has been found by experience to operate to the prejudice of such colleges or houses of learning, by rendering the succession too slow;" and that "the removal of such restriction will be for the benefit of such colleges or houses of learning, and of the said universities, and will tend to the promotion of learning, and to the providing a better supply of fit and competent parochial ministers."

A gift to a charitable purpose may be void for illegality not provided for by express statute, as in the memorable case of a Jew, named Elias De Paz,\* who directed by his will that the revenue arising from a sum of 1200*l.* should be applied for ever in the maintenance of a Jesuba, or assembly for daily reading the Jewish law, and for advancing and propagating their holy religion. Lord Hardwicke declared that the gift could not take effect, being to promote a religion contrary to the Christian religion, which is a part of the law of the land: but he was somewhat puzzled to know what to do with the money; whether to consider it a part of the testator's residuary personal estate, or whether, as being a charity, the Crown should dispose of it. Finally, it is said, 1000*l.* of the sum was given to the Foundling Hospital. On this Lord Eldon afterwards made a remark, in which perhaps most people will coincide; "It would have caused some surprise to the testator if he had known how his devise would be construed." It may be presumed that, after this warning, no sums of money have been left by will for the same or a similar purpose. A bequest for the benefit of poor Jews, however, is as valid as any other bequest. It is only when provision is made for educating them in their religious belief, that the law interferes to deprive them of the benefit of the gift.†

A charitable gift may also be void because it is what is called a gift to superstitious purposes, that is, to purposes which the testator may consider pious, but which the law declares to be superstitious. Thus, when a testator‡ devised a sum of money "for the purpose of educating and bringing up poor children in the Roman

\* *Da Costa v. De Paz*, Amb. 228. A. D. 1758. See also *Isaac v. Gompertz*, Amb. 228, by Blunt.

† See the remark of Lord Eldon, in the *Bedford Charity*, 2 Sw. 522.

‡ *Cary v. Abbot*, 7 Ve. 490.

Catholic faith, such as orphans, or those whose parents or friends were not able or willing to educate those children," it was declared that a disposition for the purpose of bringing up and educating children in the Roman Catholic religion was void.\* It would seem reasonable that, if a testator is not allowed to give his money as he wishes, he should be considered as not having given it at all, and consequently as dying intestate so far as that gift extends, and leaving his money to go to his next of kin according to the statute of distributions; or it should be considered as part of his residuary personal estate. Such, however, is not the case. The law, as it stood, and now stands (with the exception of the Act 2 & 3 Will. IV. c. 115), with respect to such bequests, is laid down with great precision by Sir W. Grant.† "According to the authorities, whenever a testator is disposed to be charitable in his own way, and upon his own principles, we are not to content ourselves with disappointing his intention, if disapproved by us; but we are to make him charitable in our way, and upon our principles: if once we discover in him any charitable intention, that is supposed to be so liberal as to take in objects not only not within his intention, but wholly adverse to it. It is not for me to attempt to overturn the settled law and practice, according to which charitable bequests void as to one object may be appropriated to another." The general rule, then, as to carrying charitable purposes into effect, where there is no statute in the way, is the following:—Where a charitable purpose and the objects are both distinctly expressed, the Court will carry the charity into effect if the objects are not such as the Court considers improper.‡ If they are such as the Court considers improper, the Crown has the right to apply the property to what the Crown considers proper purposes; which is done on application by the Attorney General for the sign manual. When a charitable purpose is expressed, or when the Court chooses to consider

\* This has been altered by 2 & 3 Will. IV. c. 115, and it is now lawful to give money by will for Catholic schools, or for promoting the Catholic religion; but not for prayers and masses for the soul of a testator.

† Cary v. Abbot, 7 Ve. 495.

‡ Morice v. Bishop of Durham, 10 Ve. 522.

it as expressed, though it is not expressed, (as in the case of Elias de Paz,) the bequest will not fail because the objects are not expressed, or because they are uncertain. Whether the charity is to be carried into effect by individuals selected by the testator, or by the King as *parens patriæ*, it is the duty of such individual trustees, and is said also to be the duty of the King, to apply the property to charity, in the sense which the decisions of the Court have given to that word.

The amount of property that has been given for charitable purposes in England is enormous, and the amount that is yearly added to the stock by testamentary and other gifts is not inconsiderable. To give property for charitable purposes is one of those habits which, with us, may be properly called national, and it appears to be inveterate. If there were any means of estimating the whole amount of charitable intention, of which the sum given may, in the absence of any other, be considered a fair index, and if we could compare such intention with the actual amount of good done by such charitable gifts, it might perhaps be determined that, on the whole, the country would have been better without them. In making this supposition, we would carefully guard against being understood to say that no charitable gifts have done good. On the contrary, as we have already expressed our opinion, many charitable gifts, and especially some of those given for the purposes of education, have been highly advantageous to the country. But how many have been useless, how many have been and are positively injurious, either in their original design or their administration, or both ways; and injurious to such an extent, that if ever the legislature should pass a new enactment as to charities, founded on enlightened and rational views, many of the now existing charities would be entirely remodelled, on the ground of being injurious to the general interest, if on no other.\*

\* In expressing an opinion as to the injurious tendency of many charities, it is probable that, if we entered into an enumeration of such charities as we consider injurious, we should include many in the list as to which some of our readers might have a different opinion.

Mr. W. Grant, in his valuable evidence before the Committee of the House of Commons (26th June 1835), while he admits that some charities are not only not useful, but injurious, is of opinion that every-

The property that has been lost to charities by accident, length of time, carelessness, and by positive fraud, is very considerable; but in many cases, except that of fraud, one can hardly regret that it has passed into the hands of individuals who use property more wisely, on the whole, than we can, as a general rule, predicate of property given for charitable purposes. The mortmain statute has operated well, under a very enlarged and liberal construction, (indeed, a construction so large and liberal as to make us doubt the propriety of some decisions under it,) to intercept a considerable amount of property destined for charitable purposes, and to transfer it into the pockets of those who would seem better entitled to it. But similar obstacles have not yet been interposed in the

thing depends on the mode of administration. The two following are instances which he adduces of bad administration. "We (the Commissioners for inquiring into Charities) have found an instance of a large parish in London where they give away as much as 200*l.* a year on certain days, in small sums of 1*s.* or 1*s.* 6*d.* to each person. On the days of distribution, all the gin-shops within the district hire additional waiters to prepare for the additional custom they are sure of at those times. The money given is spent as soon as received, and may be considered as worse than wasted."—"I remember another case, where 20*l.* or 30*l.* is annually distributed in a country church in pence and half-pence amongst all the people attending—three-pence or four-pence to each on the day of distribution; men and women beset the church-doors with baskets of cakes and oranges for sale, in the purchase of which the charity is soon consumed; these are instances of bad management. In the north of England, they manage their charities much better; and, by selecting proper objects, make even a small sum of 3*l.* or 4*l.* a year very useful, by giving it in comparatively larger sums, in preference to an indiscriminate and minute distribution." Mr. S. Smith, who was also examined by the same Committee, says, "The uselessness of the mode of applying charities, is often a very great evil. We have found a case of 400*l.* being thrown away in a single day in sums of 10*s.* the effect of which is to make all the population drunk." In reply to the question, "In some cases is there a difficulty in making old bequests really useful to parties for whom they are intended, according to the particular object the testator has selected?" Mr. Smith says, "Undoubtedly this sometimes arises; but it might be obviated if trustees would assume the liberty the Court of Chancery would give them on application. They do not choose, however; and cannot be advised to assume the responsibility."

It is somewhat singular, that the powers of the Court of Chancery, as to varying the terms of a charitable gift, should be so ill-understood as they appear to be. In many cases where money is left for distribution, the mode prescribed by the donor is so clear and positive, that no Equity judge, who understood his business, would meddle with the manner of distribution.

way of giving personal property to charities by will;\* nor has anything been done for the benefit of the devisees, or next of kin, in such cases as that of *Elias de Paz*. According to the pointed expression of the Master of the Rolls, it is still established law that "we are not to content ourselves with disappointing a testator's intentions, if disapproved by us; but we are to make him charitable in our way, and upon our principles."

The following remarks apply to charities given in the whole or in part for the purposes of Education.

It would not perhaps be easy, nor would it be of any great use, to enumerate all the purposes for which property has been given for Education. The principal are the following: for founding and supporting grammar or Latin schools; other kinds of schools, not grammar schools; colleges; fellowships and scholarships in colleges; exhibitions to colleges or to the universities of Oxford and Cambridge; hospitals, alms-houses, (the terms are nearly synonymous,) and preacherships, with

\* "The mischief which the legislature had in view in the Mortmain Act (as appears from the recital, which is agreeable to the title) was to restrain the disposition of lands whereby they became unalienable. The chief occasion of introducing that mischief was, gifts to charitable uses by men in their last moments, when they were under the greatest temptation to give them so; upon which circumstance the legislature laid hold to prohibit such dispositions."—Lord Hardwicke, *Durour v. Motteux*, 1 Ves. 320.

It appears, then, that the object of the Mortmain Act was to prevent lands coming into any hands where they would be unalienable; it being considered by those who made the act, and said by those who were the first judicial expounders of it, that the mischief did not consist so much in giving lands to charity, as in so disposing of lands that they could not change their owners. This being the main object of the act, and being also, as it seems, the expressed meaning of it, one can hardly conceive how a bequest of money for charitable purposes, to be produced by the sale of lands, could be determined to come within the objects of this part of the statute (14 Ves. 537); it being provided in the case just referred to, by the mode of donation,—namely, the turning of land into money,—that the land should *not* come into hands in which it would be unalienable. There must, then, be another object in the statute, which is indeed alluded to in the above quotation from Lord Hardwicke, but more clearly expressed by him in another place (*Att. Gen. v. Day*, 1 Ves. 218), where he says that "the particular views of the legislature were two: first, to prevent locking up land, and real property from being aliened; which is made the title of the act; the second, to prevent persons in their last moments from being imposed on to give away their real estates from their families." But the weight of this second

which, or some of them, schools are sometimes associated as forming part of the endowment; libraries; and perhaps some others, but these are the chief.

The charitable endowments for Education in this kingdom are, as to their superintendence, still in the same position as they were at the time of their establishment; except so far as the successive decisions of the Court of Chancery have formed a kind of system or set of rules for the administration of their property: but there is not yet any body of men, or any individual functionary, whose duty it is to superintend them all, and from time to time to make such corrections and regulations as circumstances may require. It is true that the Court of Chancery has now fully established a jurisdiction, on the whole beneficial, which extends to most matters affecting the administration of charity funds; and thus, indirectly, as we shall presently show, and by gradual advances, it has also assumed to a certain extent the power of remodelling these endowments for education: but, with this exception, all that concerns the administration of

objection lies just as much against giving money as giving land, or money to arise from the sale of land, which are just the same thing as giving money, so far as making an improvident disposition in a man's last moments is the matter in question. Besides, if this were, as Lord Hardwicke says, the real reason, it might have been provided that no bequest of land for charity should be good unless made a year or longer before the testator's death. The real reason and occasion of this statute were, that the legislature, who were nearly interested in the matter, were averse to all gifts of land which might prejudice the donor's heirs: the act was an act passed by landholders for the benefit of landholders, and the real object was to prevent any lands being given to charities. The whole act was a clumsy expedient, and requires amendment. As it now stands, it does not even accomplish the professed object of its preamble. If money is given by will for charitable purposes without a direction to lay it out in land, it is not illegal for the trustees of such charitable purpose to lay it out in land. Thus, money given to an eleemosynary corporation, which is empowered to hold land in mortmain to a certain amount, may be laid out in land; or, if necessary, a license may be obtained from the Crown for that purpose: and thus the statute becomes, so far, of no effect. (See *Vaughan v. Farrer*, 2 Ves. 182.)

In the case of money given by will, and without any direction for investment, for charitable purposes, when it might be necessary to apply to a court of equity, the court would so far keep to the spirit of the statute as not to direct the money to be laid out in land, as it might have done before the statute, but will direct it to be invested in the funds.

these charities as places of education continues in the same state as at the time of the foundation of the oldest of them. Their superintendence as places of education is no matter of public concern, but is generally vested in individuals or in bodies, under the respective names of visitors or governors, whose power can never go beyond the will of the founder, and often falls short of carrying it into effect.

So far as concerns the education given in these places, the legal mode of superintending and directing it, which is still in force, distinctly shows itself as originating in a period of our national progress when all internal administration was in a rude and imperfect state. The modes which the founders prescribed for the regulation of their charities, were generally the best that could be devised at the times, and, viewed with reference to those times, were often wise and provident. But, with the change of circumstances, it can hardly be said that the modes once prescribed, and which still exist, can now be considered as sufficient, even for carrying into effect the intention of the founder; and this intention itself, it must be borne in mind, cannot in many cases be carried into effect, simply because the circumstances, with reference to which the gift was made, and the application of it directed, have partially or entirely changed.

This concurrent jurisdiction of the Court of Chancery and of the Visitor in the administration of a charity renders it somewhat difficult to explain, in any reasonable limits, and with sufficient precision, how a Charity is actually governed; and the difficulty is increased by the circumstance, that while many endowments, and more especially some of those for the purposes of Education, are clearly exempt from the jurisdiction of a Court of Equity, it is often a doubtful question whether particular charities, or charities as to some of their particular endowments, come within the exemption or not. The following remarks may, so far as they go, serve at least to excite inquiry into this subject. It should be premised that wherever Colleges in the Universities are hereafter spoken of, Colleges *only* are meant, and not the University, which is a different kind of corporation from a College, and does not come at all within the scope of the present remarks.

I. A distinction has sometimes been made between Public and Private Charities; but the distinction, if it exist, is hardly of any practical importance. The Charter of the Crown does not make a charity more or less public, but only more permanent; it is the extensiveness of the will which constitutes a public charity.\* A more important distinction is that between charities chartered or incorporated, and those which are not. A corporation established for charitable purposes is a lay corporation, and distinguished by the name of Eleemosynary, as well as by many of its incidents, from a civil corporation, or one not established for charitable purposes. Under the term Eleemosynary, are included Colleges and Halls, and chartered Hospitals or Almshouses and Schools. Eleemosynary corporations may again be divided into those which hold property solely for their own benefit, or solely for the benefit of others, or for both purposes: these distinctions are of great practical importance.

Where an Eleemosynary corporation holds property solely for its own benefit, there is no trust properly so called, and the Court of Chancery, strictly speaking, has no jurisdiction; but it more commonly happens that bodies which hold some property for their sole benefit, hold also other property wholly or partly in trust, for the benefit of persons not members of the corporate body. So far as they hold property solely in trust for others, or partly for their own benefit and partly for the benefit of others, they are accountable to the Court of Chancery.†

Eleemosynary corporations, then, are to a great extent exempted from the jurisdiction of the ordinary courts of the realm, and are under that of Visitors. Those who merely hold the legal estates of charities, and have no

\* Att. Gen. v. Pearce, 2 Atk. 87. Sometimes all charities, except those founded by the Crown, are called private. Att. Gen. v. Smart, 1 Ves. 72.

† But we may suppose the case of an incorporated body, in which the legal estate of the property, or at least the sole management of it, is vested in one member of the corporate body only, for the benefit of the whole body, on such terms as the donor has named. Is this the case of a trust, and, as such, within the jurisdiction of a Court of Equity, or does the jurisdiction belong exclusively to the visitor? We are inclined to think that the jurisdiction is in the visitor only. See Att. Gen. v. Smythies, 2 Rus. and My. p. 737.



interest in the application of the funds, may also be governors or visitors of such charities; but no person or persons, whether incorporated or not, can be visitors when they hold the estates for their own benefit; for in such case they would have to visit themselves. The origin and nature of visitorial power cannot be better explained than in the words of Lord Hardwicke:\* “The original of all such power is the property of the donor, and the power every one has to dispose, direct, and regulate his own property, like the case of patronage. Therefore, if either the crown or a subject creates an eleemosynary foundation, and vests the charity in the persons who are to receive the benefit of it, since a contest might arise about the government of it, the law allows the founder or his heirs, or the person specially appointed by him to be visitor, to determine concerning his own creature. The founder may give a general power, or may limit and bind by particular statutes and laws; may give the visitor power of altering or giving new statutes, or may restrain him from doing it, or from acting according to any other. If the power to the visitor is unlimited and universal, he has, in respect of the foundation and property moving from the founder, no rule but his sound discretion. If there are particular statutes, they are his rule, he is bound by them, and if he acts contrary to or exceeds them, acts without jurisdiction; the question being still open, whether he has acted within his jurisdiction or not; if not, his act is a nullity.”

Whenever, then, an Eleemosynary corporation holds property for its own benefit, the visitor is sole judge, according to the founder's rules, of all questions concerning the election and amotion of members, the interpretation of the statutes, and application or misapplication of the revenues. But whenever such a corporation holds any property in trust,—that is, solely or partly for the benefit of others,—the corporation is so far accountable in Chancery like any other trustee.†

Sometimes the charity property, as we have already remarked, is not vested in those who are to enjoy the

\* *Green v. Rutherford*, 1 Ves. 472.

† *Green v. Rutherford*.

benefit of it, but in other persons, who are incorporated as trustees or governors: in such case, if no special visitor is named by the founder, it is said that "no visitor can arise by implication, but the trustees have that power." (Lord Hardwicke, *Green v. Rutherford*.) In such case, however, when the same persons are trustees and visitors also, they are, as trustees, accountable in Chancery for the management of the revenues; but not for the internal management of the charity, in which capacity they are absolute, and the Court of Chancery cannot interpose.\* If the incorporated persons are merely the holders of the property, and a visitor is appointed for the internal control of the charity, the trustees are still accountable in Chancery for the management of the property, and not to the visitor; for the visitor has no power to compel such trustees to come to an account, nor to remove them from their trust. His power in an eleemosynary foundation consists in removing the members of such body for breach of the statutes, and depriving them of a share in the founder's bounty; and in some cases, at least, he can remove without assigning any reason.† If the King appoints governors of an hospital or school without appointing them visitors in express words, the King may still visit them, and a commission of charitable uses may be issued under the Great Seal. This was determined in the case of Birmingham School, which is a Royal foundation by Edward VI.‡

When charity property is vested in trustees who are not incorporated, they are accountable in Chancery for the management of the property, whether they exercise the powers of governing and visiting, or whether these powers are exercised by the founder's heir, or a person appointed by the founder. But the internal management of the charity still belongs properly to those who are governors or visitors, or to the person who has been appointed visitor by the founder. But in cases of charities not incorporated, the visitorial jurisdiction and that of the Court of Chancery do not appear to have been kept

\* *Att. Gen. v. Sir J. Locke and others*, 3 Atk. 164.

† It is said, however, that an action for damages will lie against the visitor for exceeding his jurisdiction. *Green v. Rutherford*, 1 Ve. 470.

‡ *Eden v. Forster*, 1 P. Wms. 325.

so distinct, as in strictness they ought to have been. And, indeed, even in the cases of incorporated charities, it has been asserted in argument, though certainly incorrectly, that when a man receives the benefit of charity funds expressly for performing a certain duty, the Court can compel the performance of the duty. If this were so, all visitorial power would be at an end. But the strict rule is what we have laid down: the visitor, whoever he may be, (and if there is no other visitor, the King is visitor,) has the sole authority to compel the performance of the duties, and to determine the validity of elections and removals. The proper business of the Court is to see that the revenues are applied according to the donor's intent; that they are given to the right persons and in the right proportions, and applied generally to the purposes contemplated by the donor. The Court, therefore, may use its judgment as to determining whether the claimants to the benefit of the charity correspond to the description of them in the gift of foundation, and may refuse the revenues to them if they do not answer the description: but when the persons to receive are ascertained to be the right persons, the office of the Court is generally to decree to them the rents and profits in their proper shares, and order their application to other purposes expressed by the founder. Thus, the Court may so far interpret an instrument of donation as to declare that there should be a house for the master of an hospital or other endowment to reside in, and may appoint a part of the charity funds accordingly; but it is the business of the visitor only to compel the master to reside in such house, and the Court has no jurisdiction for that purpose.\*

\* In the late case of the Attorney General v. Smythies, (1836,) it was declared among other things by the Master of the Rolls, that "according to the true construction of the charter, the master of the college or hospital ought to reside in such college or hospital." It is stated in the report of this case, (1 Keen, p. 300,) that "this decision was appealed from, and affirmed by the Lord Chancellor, on the 28th November, with some variation in the terms of the order, the effect of which was to give liberty to the master to reside in the neighbourhood of the hospital." On the appeal to the present Lord Chancellor, (2 M. and C. 135,) he said, that "if the master is to reside, it is clear that in administering the funds, the first object will be to provide a proper residence for him;" and the order upon which the appeal was brought was

When, then, it is stated that the Court of Chancery cannot interfere where there is a visitor, the meaning is, that the Court of Chancery can in no case interfere directly with the internal management of an endowment for Education; but it can interfere in cases of all such endowments with respect to the management of the property, except when the property is held by those who are alone beneficially interested in it, as in the case of Colleges in the Universities, to a certain extent. Again, the visitor, who is the sole judge of the internal management, cannot alter or vary the rules unless by the terms of the founder's donation he is expressly empowered to do so; and if he is visitor as heir-at-law of the founder, it does not appear that he can alter the statutes unless that power was reserved by his ancestor. In the case of a Royal foundation, the King in his capacity of visitor has no more power over the foundation of his predecessors than any other visitor or founder's heir has over his founder's or ancestor's bounty. Thus, the government of a charity is distributed between the Court of Chancery (except in the cases above mentioned, where the Court's jurisdiction is totally excluded) and the Visitor; and both are bound by the terms of the instrument of gift. The King is visitor of all Royal foundations, and also visitor when there is no founder's heir, and no visitor appointed by the founder. The King exercises his visitorial powers by the Chancellor, in his capacity of Keeper of the Great Seal, and not in that of the Chief Judge in Equity; and when the

so varied by the Chancellor as to declare, that it appeared from the charter that it was essential to the proper performance of the duties of the master that there should be a residence for him within the college or hospital, or the lands belonging thereto, and a reference was accordingly made to the Master in Chancery as to the best mode of providing a proper residence. But the Chancellor made no further declaration as to the matter of residence, for the reasons which he gave.—“To call the master into residence if improperly absent, to hear and judge of the excuse he may make for his non-residence, are properly the duties of the visitor.” The effect of the variation made by the Lord Chancellor then was, not “to give liberty to the master to reside in the neighbourhood of the hospital,” as incorrectly stated in Keen's Reports; but the effect was exactly what it ought to be, not to interfere at all as to the master's residence or non-residence. It is to be regretted that there should be any inaccuracies in the Reports on points which concern the extent of the Court's jurisdiction.

Crown is visitor, the jurisdiction is exercised upon petition to the Great Seal, and not by bill or information.\*

II. Most Colleges in the Universities of Oxford and Cambridge consist of an original endowment for a limited number of persons by some founder who has appointed a visitor, and of subsequent endowments for the benefit of other persons as part, or to be considered as part, of the original foundation. A question readily suggests itself, how far is a College,—that is, an Eleemosynary corporation,—capable of receiving such accessions to its original body?—In the first place, if the founder has expressly declared that his foundation shall in no respect be altered, it does not appear on what principle the College can receive any such accessions; and if he should make his corporation consist of a Head and a limited number of Fellows, or Fellows and Scholars, it would seem in this case also, to be clear that the corporation cannot receive accessions to its body without a new incorporation.† If the founder has not limited the number, it is perhaps legal—at least it has been the practice—for Colleges to receive new fellows as members of the corporation,—but yet on very different terms. “At Oxford‡ there are some Colleges in which the new fellows are made part of the original body, and are entitled to the same allowances, the same rights of electing, and to all other privileges of the old foundation. There are other Colleges which are formed of old and new foundations, having different estates, in which the fellows of the new foundation are not entitled to the privileges of the old, but in which the founder has left the rents and profits of his estates to be equally divided among them both; or where, from usage, or from what may be evidence of the terms on which the new foundations were accepted, the rents and profits are equally divided. There are likewise other Colleges in Oxford to which estates have been given

\* Harrow School, 17 Ve. 491.

† Lord Hardwicke, Att. Gen. v. Talbot, 1 Ve. 78.

‡ In Cambridge too. See St. John's Coll. Cambridge, v. Toddington, 1 Bl. Rep. and Lord Mansfield's remarks. It is stated in the Cambridge Calendar that, independent of the fellowships of the original foundation of St. John's College, “there are also twenty-one founded by different benefactors, which have all the privileges of the other fellowships and an equal claim to the college patronage.”

to pay sums of money to support fellows, who are maintained in this way out of the estates, and the surplus has been enjoyed according to usage for a long term of years, which may be taken as evidence of the terms on which they were accepted. There are cases in which such distribution has existed for centuries, &c."\*

There is great difficulty in understanding how an Eleemosynary corporation can receive accessions to its body, and particularly where there is no new charter of incorporation; though even that does not remove all the difficulties that may be suggested. In the case of Catherine Hall, Lord Eldon observed, that he doubted if the Hall could accept an accession without the assent of the King, who is visitor. Perhaps it may be doubted if they could even with the King's consent; for the receiving of such accession is virtually altering the old foundation, and it is not contended that the King can do this in the case of Colleges founded by his ancestors any more than private persons can do it in the case of endowments by their ancestors, unless such power is reserved.† If a College can and does accept new fellowships, it seems to be a necessary consequence that the new fellows must be subject to the visitor of the old foundation, who must be the judge of the rules and regulations prescribed for the election and discipline of the new fellows. Lord Mansfield observed (*St. John's College, Cambridge, v. Todington*) that there never was an instance where fellowships were engrafted, that they were not as all other fellows of the college, unless particular terms were given, and unless a special foundation was made and a special acceptance of it. When this is not done, they are considered as fellows of the body at large.

Such being the usage, the law may probably be considered as determined by it, and to be this,—that engrafted fellowships may be, or rather have been, received by colleges and incorporated with the old foundation on

\* Lord Eldon. *Att. Gen. v. Master of Catherine Hall, Cambridge*, J. 393.

† Whether it is reserved or not in the case of Catherine Hall we do not know. King Edward the VIth's Commissioners made some regulations as to this college when they visited the University. The right of the Crown to alter statutes, where no such power is reserved, has been sometimes maintained; and such alteration has been made.

various terms, yet so that the new fellows are subject to the general discipline of the College, and to the superintendence and control of the Visitor of the original foundation.

It is true that Lord Mansfield on one occasion supposed the case of a subsequent benefactor to a College appointing a visitor for those fellows who were to enjoy his gift, and said that in such supposed case, if the College accepted the donation upon those terms, such new visitor would have authority to act.\* But acceptance on such terms seems clearly inconsistent with the nature of an original incorporation, and if such a case exist as a College having two visitors,—one for the old foundation and one for a subsequent foundation, (especially without any new act of incorporation),—it would be difficult, we think, to support the authority of the second visitor.† Perhaps Lord Mansfield's remark just quoted is not more correct than when he said, on another occasion, "every College is a corporation in itself, and altogether they form one corporation in the University in gross."‡ Such being Lord Mansfield's notion of a University, his observation, above referred to, is somewhat diminished in value.

Many, or rather most of the Colleges in our Universities, having grown up into their present form by successive donations and accretions, present in their history, statutes, and the gradual accumulation of their property,

\* St. John's Coll. v. Toddington.

† The following remark is from the Cambridge Calendar, not a book of the highest authority, but perhaps it may be taken as evidence of what is the opinion there. "One of them (the thirty-two old fellowships of St. John's) is in the appointment of the Bishop of Ely; but he is to elect according to the statutes in every respect, agreeably to an arrangement between James Stanley, Bishop of Ely, and the executors of the Countess of Richmond. *In this case the Master is Visitor to the Bishop.* There might have been a shadow of sense in this remark, if it had been that the Master is the Visitor of the Fellow. But the assertion is simply founded on a misconception of what a Visitor is, and some confused notion as to some special power given, as we conjecture, to the Master in this particular case. The Bishop of Ely is Visitor of the College, and of course of this Fellow whom he appoints, and who is a member of the College. Besides this, the *object* of visitorial power is not the person who appoints to an emolument, but the person appointed.

If the master of this college should happen to be Bishop of Ely, the King, as we conceive, would be visitor for the time.

‡ Rex v. Gregory, 4 Term Rep. 240.

something analogous to an ancient building that has received continual repairs and additions. The history of some of these colleges, if carefully written, would furnish the best, and almost the only materials, for tracing the progress of charitable endowments for education, and the mode in which they have been administered. The following example is only one among many of the changes or additions made to an old foundation, and perhaps, we may add, the confusion introduced into it.

The statutes of Brazennose College seem to have been finally settled by Sutton, the surviving founder, in 1521 ; and in these statutes it is recognised as commonly called "The King's Hall and College of Brazennose." In 1572, Elizabeth founded by charter the Free School of Middleton, in Lancashire, and made the master thereof a corporation sole, by the name of the Master of the Free School of Queen Elizabeth in Middleton. She made the principal and scholars of King's Hall and College of Brazennose the governors of the school, and formed them into a new corporation in this capacity, under the name of "Principal and Scholars of King's Hall and College of Brazennose in Oxford, Governors of the Free School of Queen Elizabeth in Middleton." Then she did will and ordain that there should be of her own foundation in the aforesaid hall or college, above the ancient and accustomed number of scholarships and scholars established in the same, six scholarships or places for scholars for youths from her Free School of Middleton, or elsewhere, as in the charter provided, to be chosen by the said principal and scholars ; and that these six scholars should be joined to the said King's Hall and College, and should be called Scholars of Queen Elizabeth, in King's Hall or College of Brazennose, and should have a perpetual succession, which is as much as saying that the six scholars should be a corporation. Further on in the charter, the Queen incorporates them with the same King's Hall and College ; and she did will that the said scholars should in all things be bound, governed, and ruled by the statutes and ordinances of the said hall or college, which should not be contrary to the ordinances in those her letters patent, like the other scholars of the same foundation. She then granted to the *then* principal and scholars of the King's Hall and College of Brazennose,



by the name of Principal and Scholars of, &c. Governors of the Free School of Queen Elizabeth in Middleton, to the use of the said principal and scholars of the said King's Hall and College, governors of the aforesaid Free School, and their successors, in free, pure, and perpetual alms (*frankalmoigne*), certain rents, out of the same, and out of other rents and tenements that might be given to the said principal and scholars as such governors as aforesaid, to pay an annual stipend of twenty marks to the master of Middleton School and his successors, and ten marks to the usher.\*

This may serve as an example of the way in which Elizabeth remodelled, and, as in this case, added to old foundations. If the Crown should affect at the present day to thrust half-a-dozen fellows on a college on the Crown's own terms, would the college submit?

III. A visitor's decision is final, however erroneous, provided he has acted within his jurisdiction. If a visitor refuses to receive and hear an appeal from a member of that body of which he is visitor, the Court of Queen's Bench can by mandamus compel the visitor to hear the appeal; but there the power of the Court stops. The Court has no other authority, as it was quaintly expressed by Lord Kenyon, than "to put the visitorial power in motion."† The Court may compel a negligent visitor to visit, but it cannot compel him to do any specific act in his visitorial capacity; for to do an act in that capacity implies a precedent construction of the statutes, and the construction of statutes belongs to the visitor, not to the Court.

IV. The case of Catherine Hall‡ is an example of a principle already laid down, that a college is accountable in Chancery when it holds property partly for its own benefit and partly for the benefit of others; and this, even if the "others" beneficially interested are engrafted

\* Att. Gen. v. Brazennose Coll. Bligh's Reports, 8, p. 377, N. S.

The then existing principal and scholars of Brazennose only were incorporated as Governors of the School of Middleton, and the gift was to them. The scholars of Middleton, when duly elected, were incorporated with the old foundation. Did they then become governors of Middleton School, and electors of scholars for Middleton School?—Apparently not.

† Rex v. Bishop of Ely, 5 T. R. 475.

‡ Jac. 381.

fellows, and as such subject to the visitor of the old foundation.—Catherine Hall was originally founded for a master and three or more fellows. Mrs. Mary Ramsden by her will, dated 1743, founded six fellowships, called Skirne fellowships, and also ten scholarships, and left property for their maintenance, which was transferred to the Hall by her executors Lord Eldon in his judgment, in speaking of the new and old foundations, used the expression “the two colleges,” which is the same thing as if he had said “the two corporations,” whereas most certainly there is only one. The truth is, that in the case of Catherine Hall, the new fellows of Mrs. Ramsden’s foundation are not members of the college, or of any college, for they have not the full privileges of those on the old foundation; nor is there any new incorporation of them, as in the case of Brazennose College. They are merely persons admitted to live within the college walls, and to partake of the bounty of their founder, with the privilege annexed of having a voice in the election of the Skirne fellows, but on the condition implied by their admission, of conforming to the general rules of the college, and being subject as a consequence to the college visitor. So far from being fellows of the college, they are merely Mrs. Ramsden’s fellows, and nothing more. Strictly speaking, it does not appear that any engrafted fellows of a college can be in a different situation with respect to the old foundation than Mrs. Ramsden’s fellows: the bounty of their founder may give them more money than any of the fellows of the old foundation, and their whole advantages as conferred by him may be more desirable than those conferred by the original founder on his college; but still they are not the founder’s fellows, and have not, or ought not to have, any interest in or to intermeddle with his original foundation. It is the fact, indeed, as we have already observed, that engrafted fellows are sometimes considered as part of the old foundation; but it is difficult to conceive their legal rights and duties to be any other than what we have explained them to be in the case of the Skirne Fellows of Catherine Hall.

Mrs. Mary Ramsden by her will declared that, as great care had been taken to make her rules and orders explicit

and precise, it was hoped they could not easily be mistaken, and she therefore appointed no visitor of her foundation. Most testators when they make their wills are of the same mind as Mrs. Mary Ramsden. Their surprise would indeed be great if they could only see how much people are puzzled to explain rules which are so explicit and precise. In delivering his judgment, Lord Eldon said, he considered that he was not visitor, because Mrs. Ramsden had said she would have none; but he afterwards said, or rather put it in the form of a questioning doubt,—whether the foundress, having said that she appointed no visitor, that was sufficient to take from the King, the visitor of the old foundation, that authority? It would clearly seem not to be sufficient. If the foundress says she appoints no visitor, the utmost amount of such negation could not operate further than to exclude her heir; in which case (setting aside the question of the old college receiving the accession which in consequence of such acceptance fell within the regular visitorial authority) the visitorship would belong to the King. The Chancellor, sitting in his judicial capacity, in this case had to determine how far the College—that is, the corporation to which Mrs. Ramsden's estates were conveyed upon the trusts mentioned in her will—were beneficially interested in the surplus of these estates, after making the fixed payments given by Mrs. Ramsden to her six fellows and ten scholars. This was then clearly a case of trust, in which the trustee had, or claimed to have, an interest in the property, after making certain payments. The persons beneficially interested in these fixed payments enjoy the privilege of having lodgings built for them within the limits of the college, of participating in the election of members of their own body, and seeing that the accounts of the estates which the College hold for their benefit are properly kept. In fact, they have the same privileges as to the property in which they are interested as any other *cestui qui trusts* who have a limited interest, and they have no other.

V. The proviso in the Statute of Charitable Uses for excepting places of learning which had special visitors from a commission, is explained by Sir Francis Moor (who is said to have drawn up the statute) to extend only to those which are incorporated. The statute, then,

if we follow its bare words, permitted a charitable commission to issue to examine into all abuses of the property of places of learning which were not incorporated; and as the Court had this power before the statute, by the usual way of Information, the commission was nothing more than a new, and, as it was then supposed, more effectual way of reforming such abuses of trust property as are recited in the preamble to the statute. It was, however, soon determined that if the visitors of a charity were also the trustees of the charity property, they were not within the proviso; and as they would have been liable to an information before the statute, so a commission might issue against them under the statute.\* Wherever the Court could entertain an Information before the statute, it can now grant a commission under the statute; and where before the statute there could be no Information, by reason of there being a special visitor, there cannot now be a commission. Whether when there is a visitor, he is such a visitor as to bring the charitable foundation within the proviso of the statute, has sometimes been a matter of some nicety to determine.†

The powers of the commissioners under the commission were mainly directed to abuses in the management of the property; and such in the cases of charities not incorporated, and also in the cases of charities incorporated when the corporation is a trustee, is the business of the Court of Chancery by Information. Whatever power the Court has gradually assumed, we are not aware that it has ever directly removed a schoolmaster, even of a charity not incorporated. The Court having the power to interpret the donor's will, might declare that the person called the master was not duly appointed, and might refuse him his salary; but perhaps no decree could be found in direct terms ordering the removal of a master for irregularity in his appointment or subsequent bad conduct.‡ This, it seems, can only be done by

\* *Hynshaw v. Morpeth Corporation*, Duke, 242.

† *Ex parte Kirkby Ravensworth Hospital*, 15 Ves. 305.

‡ See the decree in *Att. Gen. v. Brown*, Reg. Lib. A. 1829, . 2553-2559, the effect of which was to put the master to his election; d the note B at the end of this article.

a visitor; and every charitable foundation, if it has no other visitor, may be visited by the Chancellor in right of the Crown. The proper mode, then, of regulating the internal management of a charity is to apply by petition to the Chancellor as visitor, where there is no other visitor.

Some lands\* were given in 1662 by several donors to five persons as trustees for a free school, with power to three of the original feoffees, or their respective heirs male, and the curate of Woodbridge for the time, to appoint a master, with a provision, in case of no choice of a master being made within six months after a vacancy, and also in case of failure of heirs male of the three original feoffees, for the schoolmaster to be chosen by the curate, churchwardens, and six other of the chief inhabitants of Woodbridge for the time being. No visitor was appointed. It could not be ascertained who was the representative of the survivor of the donors, and accordingly, on petition to the Chancellor as visitor in the right of the Crown, he exercised the visitorial power, and declared that two elections of schoolmasters which had been made were void; but he declined nominating a master himself, as that power was given to others, though there was considerable difficulty in saying how the "six other of the chief inhabitants of Woodbridge should be ascertained." As visitor, the Chancellor (Eldon) made directions as to the payment of the rents and profits up to the time of the petition to one of the masters who had been elected. On what principle he did this as visitor in a foundation not incorporated, we do not know. He also directed a reference to the Attorney-General as to the future election of masters, and as to such other matters touching the "orders, constitutions, and directions of the said school as should seem to him most conducive to the interest and benefit of the objects of the charity, and the furtherance of the intention of the donors thereof."

VI. Margaret of Richmond, the foundress of St. John's College, Cambridge, did not live long enough to give her foundation a body of statutes. Statutes were afterwards given by Henry VIII; but these being imperfect, and owing to various changes, erasures, interlineations,

\* Att. Gen. v. Black, 11 Ve.

and marginal notes, having become confused and ambiguous, Queen Elizabeth gave the college a new body of statutes. It does not appear by what authority Elizabeth gave the college new statutes, and without a reference to the original statutes this point cannot be settled. Charles the First refers to a reserved\* power, in his statutory enactment addressed to this college in 1635, by which he decrees, that in addition to the two fellows who under the statutes of Elizabeth might devote themselves to physic, there might be two others who should devote themselves to civil law, and be released from the obligation to take holy orders, which was imposed on the rest of the fellows.

By the 12th chapter of the statutes of Elizabeth, it is ordered that the fellows shall be eligible from all the counties in England, but in such a way that there shall never be more than two of the foundress's thirty-two fellows from any one county in England. This and some other restrictions on the eligibility of fellows having been found injurious to the college, George IV, by his letters patent, made the fellowships open to natives of England and Wales without any restriction. Whatever doubt there may be as to the power of the Crown in the time of Elizabeth to give new statutes, her statutes must now be considered legally binding after such a lapse of time. The legality of the change made by George IV. must depend on the circumstance whether such a power was reserved to the Crown by the original statutes. It cannot, however, be supposed that so great a change was made without mature deliberation; but it is proper constantly to bear in mind that unless such a power was reserved to the Crown, such a change could not be made; and if such a power is reserved to the Crown, the Crown may make other changes when advised so to do, and that too without its being necessary for the actual corporation to assent to such change. That the change in the present instance was one calculated to be highly beneficial to the college and the public, cannot be doubted.†

\* "*Authoritate regia, et potestate regibus Angliæ ad mutand. et dispensand. per ipsa loci statuta reservatâ.*"

† It is stated in the petition of the College on this occasion, that both Henry VIII. and Elizabeth reserved to themselves and their successors the power of altering the statutes.

The visitorial power of the Bishop of Ely in St. John's College (cap. 51) is not unlimited. He can and may visit (*ad collegium valeat et possit accedere*) when called upon by the master and five of the senior fellows, or the seven senior fellows without the master. From this we might conclude that he cannot visit unless called on; but whether this is the interpretation put on this statute we do not know. When, however, he does visit, he can visit the college both in its head and its members (*tam in capite quam in membris*), punish irregularities, and remove any member, if the statutes and ordinances require it. The visitor is empowered to examine the members of the college upon oath,—a provision which is common in many, perhaps all, similar endowments. It does not appear that the Bishop has any power to alter or vary the statutes: his business is to judge according to them, when called on. We believe that the visitorial power is much more extensive in some colleges than in St. John's College; but this instance will serve to explain what the power generally is and how it is exercised in colleges.

Perhaps none of the incorporated bodies of this country are so little understood as our universities and colleges, which is partly owing to their statutes being either inaccessible or little read, and partly owing also to the difficulty and tedium of wading through such long and minute regulations written in half-barbarous Latin. There is also considerable risk of a man's misapprehending their true meaning, unless he is familiar with the actual administration of the universities and the colleges. The difficulty is increased by a circumstance to which we have already referred,—the engrafting of new endowments on the old stock. The subsequent donations are in some colleges so numerous, and the terms of these donations so various—the dealing with these donations and bequests has often been so arbitrary, and sometimes so contrary to the donor's express words, and the mode and terms on which they have been received so inconsistent, as we think, with the terms of the original foundation, that it is almost impossible now to say what has not been done or what may not be done with such subsequent donations. It is certain that the terms of such donors' gifts have often been violated, or, to use a milder term, not observed,—and

sometimes, for the best of all reasons, because they could not. The Court of Chancery has also interfered, or been called on to interfere, where it had no power to interfere, and where, so far as we can see, the visitor might have prevented the interference being carried so far as it was ; always provided that the visitor can visit without being invited, which in such cases as that of St. John's College seems somewhat doubtful.\*

It is probable that the discussion which has commenced and is still continuing as to the Universities and Colleges will ultimately make us all better acquainted with these institutions, and point out distinctly what changes, if any, are necessary in their statutes. Some of the difficulties which we have suggested are merely legal difficulties as to the capacity of these institutions as corporate bodies

\* Dr. Gwyn gave to St. John's College a rent-charge of 40*l.* per annum to support a certain foundation of his own, which the College to their prejudice a long time did maintain, until the heirs of the said Gwyn, owners of the lands charged with the said rent, were above 600*l.* in arrear with the College. Whereupon there was a suit commenced and the maintenance judged insufficient; and by decree, with consent of Dr. Gwyn's heir, the foundation was changed, and a new settlement made for three scholarships only.

In *Cancellaria*, ordered, among other things, that two fellows should be elected out of the said three scholars into fellowships of the *Lady Margaret's foundation*, when and as soon as any should be void, and so continue from time to time upon any vacation of the said fellowships.

It appears that Gwyn's gift of 40*l.* per annum was for three fellows and six scholars; but Gwyn's executors and the College agreed that it should be for two fellows only and three scholars, "*ob subsidii sc. assignate; penuriam.*" The order of the Court above referred to reduced the two fellows and three scholars to three scholars; allowed them each 10*l.* a year; gave the remaining 10*l.* to the College, and declared that two of the scholars should be *always elected into the foundress's fellowships, if according to the statutes they were eligible.* This last clause seems to have been inserted merely to show that the Court did not affect to set aside the restrictions as to the elections of fellows prescribed by the statutes of Elizabeth; but the thrusting of two of these scholars into Lady Margaret's fellowships was entirely beyond the power of the Court. If such dealings can be allowed as to a charitable gift, it is not easy to say where we are to stop. The whole of this transaction, from beginning to end, is illegal; and it is no justification to say that the new arrangement may be better than that made by the donor. If the history of all college benefactions, and the history of all the dealings with them, especially in the Court of Chancery by consent decrees, is ever made known, we shall perhaps find that the principle of carrying into effect a donor's charitable intent has been as often violated as observed. Still *the donor's intent* is that which must finally decide the legal right.



to receive subsequent accessions, and as to the terms on which, if received at all, they should be accepted; but these are difficulties which in no way at present affect the usefulness of these establishments. The most important point is that which we have been discussing at some length,—the power of the visitor with respect to the internal management of the college; and connected with this, the question as to the strict observance or the relaxation of the rules prescribed by the founder.

We are certainly not among those who would find much fault with colleges or other similar endowments for not observing strictly all the minute regulations of the founder, provided the spirit of the statutes is fairly observed. But still there is this difficulty as to not strictly observing these rules and statutes,—that if they may be relaxed in some less important matters, they may be relaxed or changed in more important matters, just as it may suit the convenience of the corporate members for the time being. If, indeed, “in the statutes, or in the charter itself, there is always given, as must be given to every society exercising an hereditary trust of such a complicated kind, a dispensing power, varying in different colleges, but for the most part fully adequate to meet every exigency of the case,”\*—if this really were true, then colleges and similar bodies might make such changes from time to time as might seem advisable. But such is not the fact in all or most of such endowments: indeed, it is not the case with any to the extent laid down in the passage above quoted. We do not agree with the writer in the Review much further than in the following remark as to colleges: that the “statutes are the conditions by which their property is held; the title-deeds to their authority and functions.”\* But the violation of the conditions is tolerably free from risk under the present system of visitorial control.

The misconceptions which prevail as to the Colleges and Universities, both on the part of those who maintain that no interference of the legislature is required, and those who are of opinion that their constitution ought to be materially altered, will not be removed till the sub-

\* Quarterly Review, No. 118, p. 479.

ject has been much longer discussed. Even those who are best acquainted with the statutes and actual administration of these endowments must admit that it is no easy task to write about them without falling into error; and the decisions of the Court of Chancery are the best proof of the difficulty with which the administration of these endowments is attended, so far as they come under the cognizance of that Court.

VII. The Court of Chancery, then, as we have shown, has not a general jurisdiction over charities:\* it does not, for instance, regulate or control charities established by charter or act of parliament. If the governors established for any such charity are not the same persons as those who have the management of the revenue, the charity may be ever so much abused, and the Court of Chancery can apply no remedy; but, if the governors have also the management of the revenue, the Court assumes a jurisdiction so far as they are to be considered as trustees of the revenue. The remarks already made as to Colleges apply to incorporated Schools also. In speaking of Berkhamstead School, Lord Eldon observed, that it was a royal foundation, and the master and usher were corporators. "As long as they remain so, and the visitor does not think proper to remove them, they must in a court of justice have the enjoyment of all the revenues, which belong to them by the same instrument that gives them the corporate character."

VIII. This case of Berkhamstead School,† which has been under the superintendence of the Court of Chancery for a century, and, owing to alleged misconduct of the present master, has been a matter of parliamentary inquiry, is one of the best instances that we know for explaining how an endowed school is at present administered, both as to its estates and as a place for the instruction of youth. The Grammar School of Berkhamstead is a royal foundation, under act of parliament (2 and 3 Ed. VI.), reciting letters patent of 33 Henry VIII, by which the master and usher are incorporated, and hold the lands and estates given to the charity. The King appoints the

\* Foundling Hospital, 2 Ve. J. 42.

† Twenty-fifth Report of Charity Commissioners, p. 289.

- master; the master appoints the usher; and the Warden of All Souls, Oxford, is the visitor, with power to remove the master and usher.

The purpose of the school is "for the instruction and teaching of children in grammar, to the number of one hundred and forty-four, for evermore to endure." The lands given to the master and usher were, at the time of passing the act, of the clear yearly value of 40*l.*: out of which sum, 17*l.* 6*s.* 8*d.* were assigned to the master yearly for his stipend and wages for teaching the said children; 8*l.* 13*s.* 4*d.* for the usher; and the residue for the relief of the poor of Berkhamstead, the reparation of the house of the school, and the manors, lands, and premises appointed for the stipends of the master and usher, and for some other uses in the act of parliament mentioned.

- In 1735, an information was filed in the Court of Chancery against the then master and usher, stating that the revenues were then more than sufficient to pay the stipends of the master and usher, and for the reparations of the buildings on the estates; and that the residue ought to be applied to the relief of the poor of Berkhamstead; that the master had always received the rents and profits of the estates, without accounting to any persons for the produce; and that the master and usher had never taught more than four children, though there were many more desirous to be placed in the school. The prayer of the information was for relief in conformity to the statements made in it.

The decree, made on the 13th of July 1744, declared that the Warden of All Souls College, Oxford, for the time being, was by the act of parliament local visitor of the free school, but not of the estates and revenues of the said school; and that the accounting for and regulating the management of the estates and revenues were subject to the jurisdiction of the Court;\* and by this decree it was ordered, among other things, that so much of

\* The reason why the Court claimed this jurisdiction is not distinctly stated, but it is founded on the trust reposed in the master and usher for the poor of Berkhamstead. If the lands had been given solely to the master and usher, all disputes between the two members of the corporation would have belonged to the visitor's jurisdiction.

the information as related to the behaviour of the master and usher in their respective offices of master and usher of the school, and the regulation of the school, should be dismissed with costs. The rest of the cause, as to the rents and profits, was referred in the usual way to the Master.

On the 23rd of July 1754, the Master reported, that three schemes had been laid before him for the future management and distribution of the charity estates; one of which, proposed by Mr. James Price, the then usher, was adopted by the Master, and finally by the Court with some small variations.

The decree, dated the 30th October 1754, confirmed the Master's report; and, after providing for various other matters, directed that all such sums of money as were received by way of fines on the letting of the charity estates, and also the rents and profits of the estates, were to be paid and applied in manner following: two third parts to the master and usher (in the proportion of two parts to one for the master), and the remaining one third part in repairs, taxes, expenses, and costs; and the residue, if any, to be distributed among the poor of Berkhamstead not receiving alms of the parish.

A petition\* was presented to the Court, in 1813, (under the 52 Geo. III. c. 101,) praying for the direction of the Court as to a certain sum of money which had been received for fines, and for a reference to the Master to review the former scheme. The petition was referred to the Master, who made his report in 1821, recommending a different mode of letting the estates, and, among other things, a diminution of the master's and usher's proportion of the rents and profits. This scheme was confirmed by an order of the Court, (June, 1822,) except as to the master's salary, which, it was ordered, should be regulated by what was then his average income, and the Master was to review this part of his report. "This order required that the present and future ushers and the future masters (omitting the word 'present') of the school, should be resident; so that, it would seem, the master of the school had managed to obtain a direction

\* Berkhamstead Free School, *Exparte*, 2 V. and B. 134.

to be inserted into this order that should sanction his non-residence.”\*

Pursuant to this order of June 1822, the Master made his report, dated 20th July 1829, certifying that 250*l.* 10*s.* 9*d.* had been the average income of the master of the school. By an order of Court, dated the 21st of December 1829, it was ordered, among other things, that 250*l.* 10*s.* 9*d.* should be the annual income payable to the master, and half that sum should be the usher's salary, until the further order of the Court; and that the present and future ushers, and future masters of the school, should be resident.

In the spring of 1832, Mr. Wrottesley, one of the Commissioners for inquiring into Charities, visited the school. He found that the Reverend Thomas Dupré was then master, having been appointed in 1805; but the master was not resident, and no usher had resided for thirty years, and for the same length of time there had been no pupils on the foundation. The Commissioners, after collecting all the information about the school, sent the Warden of All Souls a manuscript copy of their report of all the facts, and one of the Commissioners saw him on the subject. It appeared that, up to this time, the Warden only knew that he was visitor, but he was not acquainted with his precise powers. On receiving the report he took up the matter actively, and immediately communicated with the master of the school, admonishing him to reside in the school-house at Berkhamstead: the school was shortly after re-opened, and Mr. Dupré, at the time when the Commissioners' report was in the press, was resident, and engaged in teaching seven free scholars in the long deserted school-house of Berkhamstead.

The expenses of the Chancery suit, and the management of the estates, had pressed so heavily on the charity, that the surplus fund had been generally exhausted by the charges to be paid out of it. At the time of the Commissioners' visit, in 1832, they were informed that no distribution had taken place among the poor since November 1809. In the report it is further said,

\* Mr. Wrottesley's evidence before the House of Commons' Committee, 1835.

"It seemed to be admitted by every one whom we examined, that a mere grammar-school education was not suited to the wants or wishes of the inhabitants of the parish; but some persons were at the time of our inquiry desirous of sending their sons to the school in the event of its being so remodelled as to combine a grammar education with an English course of instruction; and, in June 1830, the Warden of All Souls endeavoured, but without success, to introduce such a change."

Thus, after a century of litigation as to the management and distribution of the charity funds,—after the inquiry of the Commissioners, and the interference of the visitor,—the result is, that Mr. Dupré begun\* teaching seven free scholars in the Royal School of Berkhamstead. Yet there is no fault to find either with the Court, or the Commissioners, or with the visitor except for not enforcing residence sooner. But the visitor was, it seems, unacquainted with his powers; nor was he singular in this respect. Mr. Wrottesley says in his evidence, "I should say that in almost every instance in which a special visitor has been appointed by the founder, the special visitor, though he has known the fact that he was special visitor of the charity, has not been acquainted with the precise extent of his powers. One or two cases occur to me, in which, I think, from the orders made by the visitor, he had a very accurate conception of his powers; but, generally speaking, he had no accurate conception of his powers." In attempting to remodel this school, the visitor was apparently going beyond his powers; and we presumed that he failed owing to the resistance made by the two corporators, or by the master.

It will be observed, that the decree of 1744 clearly laid down the distinction between the powers of the Court and those of the visitor; declaring that the revenues were subject to the jurisdiction of the Court, but that the regulation of the school belonged to the visitor. In this view Lord Eldon perfectly coincided, when remarking on the petition presented in the case of this school in 1813; and he observed, that non-residence was for the consideration

\* But he did not go on long: there was what the Schoolmaster, in his evidence before the Select Committee of 1835, called "a rupture," in consequence of which the school appears to have been discontinued.

of the visitor, if made the subject of complaint. And yet we find that, by one of the orders of the Court already referred to, the present and future ushers are required to reside, and the present master is by implication excused from residing. Among various features in the case of this school which do not appear creditable to the master, the obtaining of the insertion of such a direction in the order as would appear to sanction his non-residence, ought not to be overlooked. He must have been perfectly aware that such a direction of the Court was no better than a direction by himself or any other person, and yet the authority of an order of the Court, he was probably equally well aware, would impose on many of those who were anxious to see his residence enforced. The insertion of such a direction was in fact a fraud on the Court, whose attention could never have been fairly drawn to it. The visitor, however, seems to have treated the direction in the proper way: he has compelled the master to reside; and we should have been still better pleased if he could have found sufficient reason for removing him.

This example and the remarks of Mr. Wrottesley will show how very difficult, or rather how impossible it is, that under visitorial superintendence, as now constituted, places of education can on the whole be well administered. If a visitor should refuse to remove a master who misconducts himself, or should refuse to do any other act prescribed by the statutes, we are not aware, as already stated, that he can be compelled, and, as we have already seen, there can be no commission where there is a visitor within the statute of Elizabeth. It is true that (as remarked by Lord Eldon) "there are cases in Duke, which seem to be authorities for extending this act (of Elizabeth) to cases where the governors or visitors are themselves trustees, or are making a fraudulent use of such powers as they have as visitors or governors; yet it is clear that, in such cases, the Court of Chancery has jurisdiction by way of information." But neither the Court of Chancery nor any other court can compel the mere visitor to discharge the functions intrusted to him by the founder, further than we have already stated;\*

\* P. 24.

and the determination of the visitor, it should always be remembered, in all matters intrusted to him by the founder, is final and without appeal.

We think it must be perfectly clear that, in many cases of endowments for education, even if all parties concerned in the administration of them perform their duty to the best of their ability, such endowments must still be either entirely useless, or much less useful than the founders intended them to be; for it cannot be too often repeated, that neither visitor, nor the Court of Chancery, nor any other than the legislature, can essentially alter or vary any of the dispositions of the founder, unless such power is expressly given by the act of foundation, however necessary such alteration may be to make his gift really useful. Many of our endowed schools, for instance, are strictly grammar or Latin schools, and there is no power, short of the legislature, which can change such a school into an English or any other kind of school, when a Latin school has ceased to be frequented for want of scholars in the neighbourhood for which it was originally intended.

IX. In order that certain misconceptions may be corrected, which seem to prevail to some extent as to the power of the Court of Chancery over endowments for education, it is necessary to enter a little further into the consideration of a Grammar School endowment. An endowment for teaching a free grammar school is an endowment for teaching the elements of the learned languages only; but if something has always been taught in such schools more than the mere elements of the learned languages, "that\* usage may impress upon the institution a right to have a construction put upon the endowment different from what would have been put upon it, if a different usage had obtained."—(Lord Eldon) In the same case, the same learned judge said, — and his remarks contain all that need be added on this head,—"I observe that many of the witnesses say, that, as a grammar school, this (Bingley School) will be of no benefit to them. Now that is a consideration with which, if the loss of benefit is not improperly produced, I have nothing to do; for if the founder thought fit to establish a grammar school,

\* Att. Gen. v. Hartley, 2 J. and W. 353.



and if afterwards, from different notions about education prevailing, it becomes of much less public benefit, that is not a ground upon which a judge can alter it. He that created it had a right to determine its nature. If, therefore, the Grammar School of Bingley has (not by the fault of any one) become of no use, the inhabitants may regret it, but I can give them no remedy whatever. That many of those grammar schools have ceased to be of that utility which formerly resulted from the learning taught there, I am afraid we cannot doubt. I know schools in the north of England, which, even in my memory, were peopled with boys, where there are now, I believe, as few free scholars as in that of Bingley; but I cannot go the length of saying that that has been occasioned by boarders being taken. In the first place, many of the individuals for whom the benefit was originally intended are not persons who would now act wisely in taking advantage\* of it; and there are other causes—certain fashions about education — that have altered the taste of many persons."

It may be necessary to explain and make a few remarks on Lord Eldon's allusion to boarders. In this case of Bingley School, it was said that the master's taking boarders had driven the free scholars out of the school. Such, we believe, has sometimes been the effect of masters of grammar schools taking boarders; but we must distinguish between the effect produced in any one instance, considered by itself, and the effects resulting to any one or more schools from the whole number of grammar schools being open to boarders.

It does not appear that, as a general rule, founders' regulations are opposed to masters of grammar schools taking boarders. Sometimes it is expressly permitted, as in the case of John Lyon's school at Harrow,† where the master may receive, over and above the children of inhabitants of the parish, so many foreigners (or children not of the parish) as that all may be well taught, and the place may conveniently contain. If by any founder's regulation the taking of boarders is forbidden, such a regulation is imperative, and cannot be violated. But

\* See Lord Hardwicke's sensible remarks to the same effect in *Att. Gen. v. Price*, 3 Atk. 108.

† *Att. Gen. v. Lord Clarendon*, 17 Ve. 491.

perhaps the general state of the case is, that nothing is said as to masters taking boarders ; such an event not having been contemplated. Now, if in any such case it could be proved that the children of the place for whose benefit the school was intended, were prevented from coming by boarders being taken in *that* school, such fact, if capable of proof, would be a sufficient reason for considering such taking of boarders contrary to the founder's intentions, and therefore illegal : but this, we conceive, is not the way in which many grammar schools have been reduced to a state of uselessness. When most of them were instituted, they were each the centre of a little district, generally the most populous and thriving in the neighbourhood ; and each school was considered as calculated and adapted to supply the wants of its own circle. Communication between different, and particularly between distant parts of the country, was difficult and expensive, and consequently young boys were generally educated at the nearest grammar school to their place of residence. As communication was gradually facilitated, additional encouragement was given to masters of grammar schools, who were known for their industry and abilities, by boys coming to their schools from distant places, who, of course, must be lodged and boarded : this would often be done by individuals not employed as teachers, which is still the case in some of the larger schools. But the masters of such schools, and especially of those where the emolument is limited, could not fail to perceive what a golden harvest they might reap by taking boarders into their own houses. Many schools having obtained a high character as places of education, were consequently more and more resorted to by boarders. Some of these schools have risen and fallen, according to the reputation of the master for the time ; and others, which are more commonly known as the great schools, have succeeded in maintaining a continuous reputation, partly from superior merit, partly perhaps, as Lord Eldon says, from "certain fashions about education." This operation of the *general* practice of masters of grammar schools taking boarders, combined with the great change of circumstances in the localities where grammar schools are situated, has reduced many of them to a state of uselessness.

This view is in accordance with all the evidence on the subject that we can collect; even in the case of the Berkhamstead charity we find that the school was once full of scholars. "Dr. John Dupré, the late master, kept a school of about one hundred scholars, who received a general education; but he never educated more than two boys as foundation scholars, though he always professed his readiness to receive such pupils."—(*Commissioners' Report*.) It does not appear that all the one hundred scholars were boarders; but some of them probably were. There is not the least reason for supposing that, while Dr. Dupré was teaching these one hundred boys on his own account, any boys were, for that reason, prevented from coming to the grammar school: two boys were probably as many as wished to avail themselves of the endowment. The Cathedral School of Rochester, under a late master, 'was full of boarders, and was a place of considerable repute; now there are no boarders, and only one or two boys on the foundation: the school at present is quite useless. We believe it will be found, that in many grammar schools the number of boys who choose to avail themselves of the endowment is very small; and we are inclined to think, that in most cases it will be found to be smaller where there are no boarders than where there are. If a master can command a great number of boarders, this is a proof that the school at least is considered to be a good one; and the same reason which would attract foreigners to the school will attract natives to the school, who will leave it and go elsewhere when the school becomes less efficient under a new master. Every one must be familiar with instances of boys, whose parents live near a grammar school of which they could avail themselves, who are sent to more remote grammar schools, simply because they are considered better than that in the neighbourhood. Mr. Grant says, in his evidence before the Select Committee of the House of Commons, (1835,) "The same school may be more or less useful under different masters; we may find a school without any scholars to-day, which ten or twenty years ago was fully attended; and a new master may raise the school again, and get a respectable number of scholars: such is the change of fashion or

popularity." It must be added, that a master, who may be very competent on his appointment, may in time become incompetent, and the school will consequently decline. The trustees generally have not power to remove a master on this account ; and, when they have the power, it is rarely exercised.

Admitting that in many instances, which could be named, the taking of boarders has been abused, and has operated unfavourably to those interests which the founder had solely or mainly in view, still we do not think that, generally speaking, grammar schools have suffered by masters taking boarders ; and many of them have certainly been made much more useful by this practice, and that too without any violation of the founder's rules. The complaint as to boarders has often come from parties who, living in the neighbourhood of a grammar school which gives no such instruction as their children require, are led by persons as ignorant as themselves, or by persons who have more knowledge and less honesty, to believe that there is some flagrant abuse which the supposed omnipotence of an Equity judge can correct. They see and feel that a free school which should give a suitable education to their children would be very useful ; and they conclude that an existing grammar school, which has few or no free scholars, ought to be remodelled to suit the neighbourhood. Their conclusion may be perfectly sound ; but they mistake the authority which can give them redress. Their application should be to the legislature.

It has sometimes been made a question whether the performance of another function by the master of a grammar school is inconsistent with the function of master ; and this question may be considered as settled. In the case of Bingley School, Lord Eldon decided that there was nothing incompatible in the duties of Vicar of Bingley and Master of the Grammar School of Bingley being united in the same person. The duties of each office are fixed ; and though the master might neglect his duties as vicar, that is nothing to a Court of Equity so long as he performs his duties as schoolmaster. He might be discharged from his office of schoolmaster if he neglected it, whether the neglect arose from his attention to the office

of vicar, or from any other cause. If it had been the intention of the founder or founders that the schoolmaster should not be the vicar either of Bingley or any other place, the Court would not have had to determine whether the two offices were incompatible; \* but its dry, simple duty would be, to remove \* him on the ground of that intention."

At present there are very few grammar schools where the head-master, and the usher, are not both clergymen of the Church of England. In some instances this is required by the founders' statutes; in some it is said that the master may or may not be in priests' orders, but often with this proviso, that he shall have no clerical duty which shall interfere with his duties as master; in some cases nothing is said on this head, and the trustees may appoint either a priest or a layman; and in some cases it is expressly declared that the master shall not be a clergyman. Wherever the rule is positive, it must be obeyed. If the trustees choose to give a preference to a clergyman where the choice is open, no one can complain. It is only upon the fourth head,—that under which clergymen are excluded,—that we have a few words to say; altogether reserving the question

\* Perhaps this expression may, at first sight, appear to indicate an assumption of visitatorial power by the Court; and it may be doubted if the Court would, in direct terms, order a master's removal under such circumstances. The Court might declare that the master was not entitled to receive any part of the founder's bounty, which in most cases would in effect be a removal. Thus, in the case of *Att. Gen. v. Smythies*, 2. M. & C. 135, above referred to, the Court having come to the conclusion that the duties of the master required his residence, had power in settling a scheme to provide a residence for the master; but the power of compelling him to reside belonged to the visitor.

It is true that Bingley School is not a corporation, but that is no reason for the Court's assumption of powers which do not belong to it. A commission of Charitable Uses, bearing date the 3rd day of July, 1622, issued into the West Riding of Yorkshire, and under it an inquisition was taken as to this school. The decree of the commissioners, among other things, ordered that the thirteen committees or trustees named by the commissioners for the charitable uses found under this inquisition should, with the assistance of two or more learned teachers in the West Riding, have power to appoint a fit and sufficient person to be schoolmaster of Bingley School; and the said thirteen committees, or the greater number of them, with the said teachers, should have power to remove the master after he was placed in the school. It was declared that such one only was fitting for the said place who should be soundly and sufficiently grounded in the Christian religion established in this

whether, as a matter of general legislation, clergymen should be preferred to laymen as masters of grammar schools or other endowed schools; or whether it should be a matter of indifference whether a master is a priest or a layman; or whether either the clergy or the laity, and which of them, should be totally excluded from masterships of grammar and other endowed schools.

Under this fourth head, we propose to show how a Court of Equity may be, and is, made the instrument of fraud; and, to leave no doubt as to our opinion, it may be prudent to premise that we consider any act a fraud which violates an express direction of the founder, whether the act consist in appointing a layman where the founder has prescribed that a clergyman shall be master, or in appointing a clergyman where the founder has named a layman.

Where all parties interested in the subject-matter of a suit are before the Court, and all are competent to consent, the Court will, as a general rule, make such decree as is consented to. The following is an instance of the application of this principle to practice.

realm, and able and willing to instruct his scholars in the same, free from all points and tenets of popery, &c.

The commissioners were empowered by the act to make such orders and decrees as to the charity property (nothing is said as to their power to make decrees as to the internal government of charities) as should not be repugnant to the orders, statutes, or decrees of the founders or donors of such charities. This regulation, then, as to the appointment or removal of the master, must be considered as founded on the old rules, and, according to it, the power of appointment and removal of the master belongs to the thirteen trustees, who must be considered as visitors, and as such exempt from the Chancery jurisdiction; but this is exactly one of those cases in which the jurisdiction of the Court seems to be understood as comprehending the entire management of the school, and as extending to the removal of the master, if unduly elected. Still, it may be submitted whether the proper mode of doing this would not be by deciding that he was not entitled to the revenues appropriated to the master, or any part of them, and to leave his removal to the trustees. Even if the Court removed the master, the Court could not appoint a new master, that power being in the thirteen committees and two or more teachers; and if the committees refused to appoint, it does not appear that the Court of Chancery has any means of compelling them, or that anything could be done by this Court, except, perhaps, removing them from their office. Altogether, if we look at all the difficulties that may arise as to the administration of a school so situated, we cannot discover any existing power in the Court adequate to give complete relief.

The founder of a school and hospital in one of our midland counties, by will dated the 18th of March 1668, after devising lands to certain persons and their heirs, declared the trusts of the same. Among other things he appointed, that "the schoolmaster should be a single person, a graduate in one of the Universities of Oxford or Cambridge, an orthodox person conformable to the doctrine and discipline of the Church of England;" and he did "further will, that if any schoolmaster so to be chosen should marry or take any woman to wife, or take upon him any cure of souls, or preach any constant lecture, then, in every of the said cases, he should be disabled to keep or continue the said school." He then gave his trustees power to make rules and orders, the strongest words in which power are, "to direct and order all other things fitting and necessary for the welfare, good establishment, and continuance of the said free school and hospital for ever." Under this clause a meeting of the trustees in 1773 dispensed with the restrictions and qualifications mentioned above. Afterwards the trustees, in 1819, finding that they could not dispense with the restrictions and qualifications, came to the Court of Chancery with a petition; and, in July 1819, an order was made, by which it was referred to one of the Masters to approve a proper scheme for the regulation of the school. The Master made a report on the 6th of August 1819, (with a degree of speed quite unusual in a Master's office, which degree of speed is itself an evidence of the eagerness of the parties to get this settled,) by which he approved of dispensing with the restrictions.

The report was confirmed, on the 12th August 1819, by the order of the Master of the Rolls, (Sir Thos. Plumer,) who among other things ordered, "That a clergyman of the Church of England, a graduate of one of the Universities of Oxford and Cambridge, be appointed, &c. head-master of the said school. That the said head-master, &c. is not to be restricted from marrying, or taking upon him the cure of souls, &c. And lastly, it was ordered, that the said qualifications and restrictions mentioned in the said testator's will be dispensed with and varied, so far as the said qualifications and restrictions are dispensed with and varied in the aforesaid scheme." All which ordering, being contrary to the clear meaning

of the testator, is just as inoperative as if the trustees had ordered it themselves; except perhaps that acting under an order of the Court, (but obtained as we have shown,) they are free from any responsibility for a breach of trust. If the Registrars' office were searched, numerous instances would be found of the like dealing with the will of a testator.

As to the clause about marrying, it occurs in the rules of several endowed schools. The question is not whether the rule is a wise or unwise rule: such a rule, where it exists, must be observed; and yet it has been and is violated. It might be said, and probably would be said, if a question was or could be properly\* raised before the Court on this matter, that such a rule is contrary to public policy, or, which is the same thing, contrary to good morals; or that the Court strives against such conditions, or some particular like or dislike would be attributed to the Court as a reason for getting rid of the rule; and such a specious and spurious mode of interpretation would perhaps sometimes prevail. It would seem, or be thought to seem, illiberal to enforce such a rule; it would seem liberal, and in accordance with what is called the spirit of the age, to relax the rule. But no judge, who really possessed an enlarged and solid view of his judicial duties, would ever be taken in by such miserable sophistry. So long as testators are allowed, within certain limits, (and the limits are pretty extensive,) to dispose of their property as they will, so long within those limits must a Court of Equity administer the trusts of such will. In the case above cited, there is no *restriction* as to marriage, though the terms of the order state that there is: a man is eligible to the school, if *not* married, and he holds his office *till* marriage, and no longer. The like is the case with a Fellow of a College. One can imagine, in many cases, that, taking into the account other parts of a foundation, there may be very good reasons for requiring the master to be single. One reason might be, that a young and active man is required for the duties, who might be willing to continue un-

\* Not that the question could properly come before the Court, except in the way above referred to, and with reference to the question, whether the master was or was not entitled to the revenues.



married for a reasonable time, and thus devote some of his best years to the duties of the office. The founder might consider his rule a means of preventing old superannuated masters from holding the school, and that a succession of young and active men—in effect, a quicker succession of masters—might be secured by this rule as to marriage, just as in our colleges the same rule certainly produces a quicker succession of young and active men than would be the case if fellowships were tenable with a wife.

But, whatever may have been the founder's reasons,—whether such as we have suggested, or some notion that learning and the discharge of the duties of instruction were more compatible with a single than a married life, or any other reasons better or worse than these,—the rule, when laid down positively by the founder, cannot be altered either by the trustees or the Court of Chancery.\*

X. Having shown in a general way that the powers of a Visitor, and of the Court of Chancery, with respect to endowments for education, are nothing more than means of carrying into effect the intention of the founders, and that any direct and fundamental change in the nature of these institutions can only be made by the Legislature, we shall proceed to show briefly under what circumstances and in what manner the Court has modified charitable endowments for education; in some cases not doing more, perhaps, than fairly carrying out the expressed or presumable intention of the founder: in others clearly violating the will of the founder, and acting in opposition to the opinions expressed by some of the ablest expounders of the law upon this subject.

Charitable endowments for education, already established, are brought before the notice of Courts of Equity either for alleged abuse in the administration of the property, or in order to obtain the judgment and sanction of the Court as to the application of surplus funds. It is mainly with reference to the second division that we propose to make a few remarks.

\* There are cases of masters, in former times, having resigned masterships of grammar schools on marriage, where the founder's rules did not permit a married man to be Master. The like strictness does not seem to be observed at present.

I. In the 9th year of Elizabeth, lands of the then annual value of 35*l*.<sup>\*</sup> were devised to certain persons and their heirs for the maintenance of a preacher, a master and usher of a Free Grammar School, and certain poor people in Thetford. The annual income was so portioned out by the will, that the whole 35*l*. were disposed of. The land afterwards becoming of the yearly value of 100*l*. it was decided (7 James I.) that the increased rents should be applied to increase the several stipends of the persons directed to be maintained by the will; and, if there should be any surplusage, it should be employed for maintaining a greater number of poor, and nothing should be converted by the devisees to their own uses. The law applicable to this part of the subject, as laid down by the present Vice-Chancellor,<sup>†</sup> (*Attorney Général v. Skinners' Company*, 5 Sim. 596,) is briefly this: "The rule of law is, that if it appears on the face of the instrument that the whole rents of an estate are given for charitable purposes, the subsequent increase of the rents beyond the sums specified shall be considered as devoted to the charitable purposes expressed; and also, if, without any such apportionment of the whole of the rents of the estate at the time when the grant was made, there be, upon the face of the instrument, an express declaration that the whole profits of the estate shall be applied to charitable purposes, all the profits, how much soever they may be increased at any future time, are applicable to those charitable purposes."

This opinion is in effect only the result of numerous previous decisions, which show that, when the whole value is given to charity, any subsequent surplus, however arising, results to the charity under the general trust, and not to the heir-at-law or personal representative of the founder.<sup>‡</sup> The case of Berkhamstead School will serve as another instance: "The distribution, contemplated by the act of parliament and the letters patent, being in proportions which altogether exhausted the whole, the Court thought the distribution of the reve-

<sup>\*</sup> Coke's Reports, Pt. viii. 131.

<sup>†</sup> A. D. 1833.

<sup>‡</sup> *Att. Gen. v. Tonner*, 2 Ves. J. p. 1; see note at the end of this article.

nues, when augmented, must be in the same proportions." (Lord Eldon.)

II. In consequence of the lands belonging to some charities having greatly increased in value, application has been made to the Court of Chancery for its sanction as to the disposition of the increased funds; and it is under these circumstances that the Court has to a certain extent regulated and modified existing endowments. "Where the fund," observes Lord Eldon,\* "being actually exhausted by the purpose declared at the time, is afterwards increased by the improved annual produce, the Court always reserves the determination how that is to be applied. The will in general containing no directions as to the disposition of a surplus thus created, the Court holds that the testator, who gave the whole value of the fund, such as it was at the time, to a charitable purpose, has divested all claims of his representatives; and the Court reserves to itself the disposition of such a surplus, with a view of taking care that it shall be applied under the control of the Court as nearly as possible to the uses and purposes to which the testator meant his property to be subservient." The foundation, with reference to which these remarks were made, consisted of a school for the poor and certain alms-houses. With reference to this double nature of the foundation it was observed: "The trustees must recollect, that they have not the power to augment the benefits of one part of the institution without similar attention to the other objects. The consequence is, that, if there be an increase for the one, there must be a contemporaneous increase for the other; not by increasing the number of persons, until due care is taken for the maintenance of those already established; and, when that is secured, the number of the objects may be increased."†

To prevent any mistake, it may be well to add, that the Court has not, and does not, assume any powers such as Lord Eldon denies to the trustees, nor does Lord Eldon mean to say that it does. The office of the Court, as much as the duty of the trustees, is to follow the testa-

\* *Egham School, Att. Gen. v. Coopers' Company*, 19 Ve. 187.

† For the mode in which surplus funds have been applied under the sanction of the Court, see "A Concise Account of Tunbridge School, in Kent." &c. London, 1827.

tor's intention strictly where expressed, and as near as may be where it is not expressed.

It appears, then, that even with respect to the disposition of surplus charity funds, when not provided for by the testator or donor, the Court has no power to apply them to any purposes, however useful, which are not either the purposes expressed by the testator, or as near to those purposes as may be. It is important that this principle should be well understood, for, though it has not always been adhered to, it is nevertheless the principle which must guide both the Court and trustees in their application of surplus revenues. This principle, if strictly adhered to, will, it is true, form an insurmountable obstacle to the improvement of many endowments for education; but that is no reason for deviating from a rule of law. The remedy for these matters is with the sovereign power, and is not in the hands of those to whom judicial power is delegated.

III. In the case of Leeds School,\* which appears to be a grammar school, the Court refused to allow part of the funds to be applied towards the maintenance of masters for French, German, &c. though it was urged, and probably was the case, that instruction in French and German would be more generally useful than instruction in Latin and Greek. But it is not the business of the Court to determine what will be most useful; its business is to determine what was the intention of the donor. In this particular case Lord Eldon made an observation which may be considered as expressing, in a guarded manner, the utmost length to which the Court can or will go. He would not say that the Court had no right to alter a charity as established by the instruments of foundation, if a case should arise in which the application of the fund would *destroy* the charitable purpose; yet, according to all the authorities, he added, the case must be very clear to warrant the Court in assuming that power. "The question is," continued Lord Eldon, "not what are the qualifications most suitable to the rising generation of the place where the charitable foundation subsists, but what are the qualifications intended."

\* Att. Gen. v. Whiteley, 11 Ve. 241.

IV. It is clearly established, then, that though the Court can alter the trust as to the distribution of increased revenues, if it should appear expedient, it must still apply the funds to objects of the same kind as those to which the donor had appropriated his gift.

The following case\* (determined in 1832) may seem to contradict the principle, as hitherto laid down, of strict adherence to the founder's intention. Robert Hungate, by will dated in 1620, founded an hospital at Sherburn, and a grammar school. According to the founder's will, the scholars are not to abide in the hospital, "longer than until he or she should be of the full age of fifteen years and a half at the most; but they should before and within that time, from time to time, as they should be fit and apt, be sent to the university, or be placed apprentices to some other honest course of life within this commonwealth." It was urged by the counsel for the relators, that the charity was intended as well for scholars who were to be placed out apprentices to some honest trade, as for scholars who were to be sent to the university; and this was certainly a good reason for inferring that, though the testator had only mentioned the art of grammar as the subject of instruction, he must also have intended such other instruction as would qualify children to be apprenticed. But it was further urged that, in the then recent case of the Attorney General v. the Haberdashers' Company, Lord Lyndhurst had approved of the introduction of a provision for giving instruction in writing and arithmetic into a scheme for the administration of a free grammar school.

The judgment of the Master of the Rolls, (Sir J. Leach,) in this case, shall be given in the exact words of the reporter, to avoid all risk of misrepresentation by abbreviation or alteration of expression.

"The Master of the Rolls said that, considering the number of foundations of this description in various parts of the kingdom, and the wants of the inhabitants where they were situated, nothing could be more inconvenient than the confinement of the subject of instruction to the learned languages. The restricted interpretation of the

\* Att. Gen. v. Gascoigne, 2 M. and K. 647.

word 'grammar,' and the consequent restriction of the subjects taught at grammar schools, had, no doubt, been sanctioned by very high authority ; but he was glad of an opportunity of holding, upon the authority of the case before Lord Lyndhurst cited at the bar, that the teaching of writing and arithmetic might be well introduced into a scheme for the management of a free grammar school."

It is hardly necessary to point out that the reasons alleged by the Master of the Rolls in the first part of this judgment for making such a change in the constitution of a grammar school, are directly opposed to the principles laid down by Lord Eldon in the case of Leeds School. If the Court can make such changes in grammar schools, for the considerations mentioned, and on the ground of inconvenience, it may make all changes that are really for the benefit of such schools ; and if it can introduce reading and writing for the reasons mentioned, it may, for the same reasons, sanction the introduction of any other useful branches of learning, and so modify the constitution of grammar schools to any required amount. And the only objections to this mode of remodelling such schools would be, (leaving out of our consideration that it tends directly to unsettle all legal rights,) that it would generally depend upon the caprice of individuals whether an application should be made to the Court or not ; that the manner of application is expensive and tedious ; and that, instead of any general scheme by the legislature, or under the direction of an enlightened minister of education, for the remodelling of such schools, we should have a number of unconnected, and often ill-contrived reforms, founded upon schemes submitted, by the parties for the time immediately interested in the application of the funds, to and approved by a Master in Chancery. But it may be safely asserted, that the principles laid down by the then Master of the Rolls are entirely opposed to established law ; and there can be as little doubt that his notion of what a grammar school legally is, cannot for a moment be set against the superior knowledge and sounder judgment of Lord Chancellor Eldon.

It remains to consider how far the judgment of the

Master of the Rolls is supported by the authority of the case before Lord Lyndhurst, for that is the only thing on which he professes to found his decision.

V. This was the case of Monmouth School.\* A suit had been instituted, at the relation of the inhabitants of the town of Monmouth, against the Master and the four Wardens of the Haberdashers' Company, who "are governors of the possessions, revenues, and goods of the almshouse and free grammar school of William Jones, in Monmouth," and for that purpose were constituted a body corporate by letters patent of James the First, dated the 19th of March 1614. This foundation consists of an almshouse for poor people, a free grammar school for the education of boys in *the Latin tongue*, and other more polite literature and erudition, and of a preacher. The letters patent ordained that "*all issues and revenues of lands to be given and assigned for the maintenance of the almshouse, school, and preacher, should be expended in the sustentation and maintenance of the poor people of the almshouse, of the master and under-master of the school, and of the preacher, and in repairs of the lands and possessions of the charity.*"

A petition was presented in this suit by the Master and Wardens of the Haberdashers' Company for the purpose of having the appointment of a master to teach writing and arithmetic made part of the scheme for the administration of this free grammar school. "The only doubt was, whether, consistently with the rules of the Court, part of the funds belonging to this free grammar school could be applied in providing for the scholars the means of instruction in writing and arithmetic."

In support of the petition, it was stated by counsel that the present application was sanctioned by what the Court had done before; and a report of the Master, dated 25th July 1797, was cited. It was not stated whether this report had been confirmed; but it appears, by referring to the Register's book, that it had.\* The Chancellor (Lord Lyndhurst) accordingly made the order as prayed. The prayer, among other things, prayed "that the Master might inquire whether the school, as a gram-

\* Attorney General v. Haberdashers' Company (Monmouth School), 3 Russ. 530.

mar school, would be rendered more extensively useful in the manner and for the purposes intended by the founder, by adding to the present establishment some provision for the boys in writing and arithmetic." The counsel for the Attorney-General and the relators offered no opposition. The Master's report, which was an echo of the prayer, was confirmed; and a writing-master was appointed at a salary of 60*l.* per annum, to be paid out of the issues and revenues, the 60*l.* being taken from those to whom the instrument of foundation expressly gave it.

To those who are acquainted with the rules and practice of a Court of Equity, such a case as this will hardly be considered as establishing the doctrine afterwards laid down so broadly by Sir J. Leach; and we are inclined to conjecture that, if the report of 1797 were examined, it would be found to be of as little authority as the present case.\*

The reporter has added in a note to this case of Monmouth School, that of Market Bosworth School (*Attorney General v. Dixie*), but whether with the view of strengthening or weakening the authority of the case of Monmouth School is not stated. It may be as well, however, to show that the case of Market Bosworth School is entirely different.

It appears, by the note just mentioned, that by the statutes of Market Bosworth School, that foundation was to be divided into two branches, the lower school and the upper; and "in the first form of the lower school shall be taught the A, B, C, primer, Testament, and other English books." In the upper school, the instruction was confined to Latin, Greek, and Hebrew. Lord Eldon, in 1825, made an order, on petition in the cause, that the Master should inquire how far any provision for instructing the children of the parishes of Bosworth and Cadeby, &c. in English, writing, and arithmetic, would be consistent with the due execution of the charity, as founded by the testator, and in furtherance of that object; and the Master, in settling a scheme for the school, was to have regard to the result of that inquiry. This order was clearly made with reference to the words of the will, and

\* See note A. at the end of this article.



is expressed in the most accurate and guarded terms. The Master reported that there should be an usher, whose sole occupation should be to instruct the scholars in English, writing, and arithmetic; and that he should receive out of the school funds a salary of 90*l.* a year. The report was confirmed, and the scheme was carried into effect under the order of the Court.

Here, then, is a case where the Chancellor made a change in what had hitherto been the practice of the school, because the founder's will not only permitted, but required it. Such a case, of course, can never be cited in support of an order by which property given expressly for one purpose was applied to another.

In 1833, Market Bosworth School was again the subject of an application to the Court.\* It would appear from the report referred to in the note below, that this is a *mere* grammar school, which, however, we have shown not to be the case. It is also stated in the report, that a decree made at the hearing of the information directed that "the scheme to be settled by the Master should not be confined to instruction in the learned languages, but should comprise other general branches of instruction. The Master settled the scheme accordingly, which was confirmed by the Court, and had been acted upon for several years." A sum of 500*l.* per ann. still remained unapplied, and the Master of the Rolls (Sir J. Leach) said upon the present occasion, "This Court appears to me to have full jurisdiction to extend the application of the income of charity beyond the mere literally expressed intention of the testator, provided the income be applied to subjects connected with that intention."

Reference was made to the Master to consider a further scheme.

That the Court can go beyond the "mere literally expressed intention," or rather, that it does go beyond such intention, cannot be disputed; but a man may fairly doubt whether the proviso with which this declaration is accompanied can be any guide at all as to the application of surplus funds. Further, such a declaration was not called for; since by the founder's will, as already shown, instruction beyond mere grammar was fully provided

\* 2 M. & K. p. 342.

for. The decree in the case of Market Bosworth School (13 Vesey, p. 541) was made in 1805, and, among other things, directed that the Master should state a "scheme for the future management of the charity," which had been grossly abused. This decree had no reference whatever to the instruction given in the school. It appears that what is called a decree (in 2 M. & K.) must have been the order above mentioned made on petition in the cause; and it is clear that it is mis-stated. With such a will before him as that of the founder of Market Bosworth School, Lord Eldon would never have made an order to the effect of the supposed decree referred to in 2 M. and K.

VI. We shall briefly notice one more case which came under the consideration of the same learned judge (Sir J. L.) in 1833—the case of Brentwood School.\*

It appears from the report, that under a decree of the Court of Chancery, dated the 3rd of May 1570, certain rules and ordinances were made by the Bishop of London, Dr. Donne the then Dean of St. Paul's, and Sir A. Browne, therein described as the founder's heir; but these rules and ordinances being contrary to the founder's intention, Sir J. Leach properly declared that they could not be considered as in full force.

The corporation of Brentwood School consists of a master and two guardians, to whom estates were given both by deed and will; as to part of the estates, for the schoolmaster, so far as can be collected from the statement of the case; and as to the other and larger part, for the finding of five poor folks in Southweald. The statutes and ordinances, already mentioned, provided, "that the schoolmaster, discharging all the duties wherewith he was charged, should retain for his own use, for his pains in teaching and otherwise, all the rents and profits of the lands, &c. of the corporation, other than such as were, by the said constitutions, otherwise limited and appointed.

The remarks of Sir J. Leach were, among other things, to the following effect:

(1.) "That if the statutes and ordinances in question could be considered as having full force, they would not

\* 1 M. & K. p. 376.

protect the schoolmaster in the enjoyment of his present large sinecure income." Further,

(2.) "It is the settled principle of this Court in the administration of charity property, given not for purposes of individual benefit, but for the performance of duties, that, if the revenues happen to increase so as to exceed a reasonable compensation for the duties, the surplus must be applied to other charitable purposes." Again, he said (3.) that though, according to *the expressed intention* of the founder, no part of the revenue given for the five poor folks can be applied to the use of the schoolmaster, yet he would not say that if the proper revenue of the school should not be found adequate to the "support of such a school as might be *usefully* established at Brentwood," the Master would not be justified in recommending aid to the school from the revenue which belonged to the five poor folks; nor would he say that the school must necessarily be confined to the character of a grammar school.

After saying all this, it is rather difficult for us to know what this learned judge would say, or what he would not.

As to the first assertion: if the founder has given all the income to the master of a school, that income belongs to the master; and, in the present case, if the statutes and ordinances are valid, all the rents and profits (except those excepted) do belong to the master. As to the second assertion: though it may be true when properly stated, (which is not the case here,) we must observe that it follows from the doctrine laid down, that if property is given for charitable purposes, when there are no duties to perform, the surplus cannot be applied to other charitable purposes; or, in other words, that if 20*l.* a year is given to five poor people, and it should increase to 200*l.* the Court cannot provide for more than five poor people; and yet, in such a supposed case, it is certain that the Court would provide for more than five poor people.

In this instance of Brentwood School, the two purposes were two distinct charities, as distinct as if established by different donors; and yet the Master of the Rolls would not object to deriving aid to the school from that

very revenue which he had before stated to be *expressly appropriated* to the five poor people.\*

VII. Lands have sometimes been given to existing colleges in the universities, charged with certain payments for scholars, exhibitioners, and others, to be received within the walls of the college, but still charged with payments to a less amount than the value of the estates at the time when the charitable gift was made. In such case it is usual for the college to retain the overplus. "The enjoyment,"† says Lord Eldon, "has been this: the charges have been made good from time to time, and the surplus has been taken by the college itself; and, I believe, if this were considered an improper application of their funds, it would have the effect of disturbing the distribution of the revenues of many of the colleges in both universities." Such a disturbance could be no satisfactory reason for not correcting the present distribution, if it is improper; but, according to the established rules for the construction of such instruments of gift, it does not appear that the distribution can be changed without an act of the legislature. When the whole estate is given to an eleemosynary corporation,—as a college, for instance,—the whole estate must be considered as given for charitable purposes, subject only to such payments out of it as the donor has named. If the whole value at the time is not appropriated, the then unascertained surplus, whether great or small, must, as it would seem, belong to the eleemosynary corporation, which may fairly be considered as an object of the founder's bounty. Owing to the nominal increase of prices, the fixed payments for scholars and exhibitioners charged on such charity estates are now in many cases of such small value, that there are, we believe, instances in which there are no claimants for them, and the corporation probably retains the fixed charges for its own use. Such corporations, however, clearly seem accountable for such charges, with all arrears, on the same principle on which

\* In the case of Brentwood School there was an appeal to Lord Chancellor Brougham, before whom the case was heard; but his lordship resigned the seals before giving his decision, and, so far as we know, the matter is still unsettled.

† Att. Gen. v. Mayor of Bristol, 2 J. & W. p. 317.

it was held that the owner of land, charged with an annuity for the maintenance of a schoolmaster, was not excused from the payment of it because there had been no master for six years.\* It would be desirable for the sake of all parties interested, that inquiry should be made into all property which colleges hold as trustees, or as charged with certain payments. In some cases, it would probably appear that the present distribution is not conformable to the rules of law as established, and that the corporate body is appropriating wrongfully, but quite unconsciously, to its own use, money which it would be willing and desirous to apply properly, so soon as the misapplication was pointed out. Such a case as this might happen : a donor might give a certain estate to a college of the then expressed yearly value of 10*l.* and might distribute 8*l.* of this annual income among various objects of his bounty, leaving to the college the remaining 2*l.* expressly for their care in the matter. In such a supposed case, the college could not appropriate all the increased value above the 8*l.* but must be satisfied with its proportionate share of the increased rents and profits. In other cases it would doubtless appear that the college justly retains that which the donor did not expressly appropriate.

The remarks which have just been made apply to the distribution of surplus revenues, where lands have been given to existing colleges charged only with certain payments to particular objects which do not exhaust the fund ; and also to cases where lands have been given to existing colleges, and an appropriation of the *whole* income has been made and part given to the college. In the former case, the existing college would take the surplus for the general purposes of the college ; in the second, it would take it rateably with the objects specially named in the gift.

But we may suppose lands given to a college by the founder of the college at the time of the foundation, where the appropriation of the then rents may have been in any of the following ways :—The founder may have divided the *whole* then rents among some or all the members of the college in definite sums : he may have

\* Aylett v. Dodd, 2 Atk. 238.

given definite sums, not exhausting the whole rents, to all of the members of his college: he may have given definite sums, not exhausting the then rents, to some members, and nothing specifically to others: he may have given something specifically to all the members but one, and nothing specifically to that one, who may be the head of the college, or any other member of the college not the head. But the *whole* rents being given by the hypothesis to the college and for the college, how are surplus rents to be apportioned in all the cases supposed? It is obvious that for many of these cases the Thetford case does not offer a direct solution, but it offers one from analogy; and these are not imaginary cases, as we shall proceed to show. The Thetford School case only decided the question between the *charity* and the *devisees*. The remarks made (pp. 59, 60) apply to cases where there is a question between the *charity* as a *trustee*, and others who take a share of the *charity*. It remains to consider the cases where a dispute may arise among the members of a corporate body who are the objects of the charity.

In the Thetford School case it was decided, as we have just observed, that nothing should be converted by the devisees to their own uses. "And this resolution," says Coke, "is grounded on evident and apparent reason; for, as if the lands had decreased in value, the preacher, schoolmaster, &c. and poor people, should lose, so when the lands increase in value, *pari ratione*, they shall gain. And they (the justices) said that this case concerned the colleges in the Universities of Cambridge and Oxford, and other colleges, &c. For in antient time, when lands were of small yearly value (victuals then being cheap), and were given for the maintenance of poor scholars, &c. and that every scholar, &c. should have 1*l.* or 1*l.* ob. a day, that then such small allowance was competent in respect of the price of victuals and the yearly value of the land; and now the price of victuals being increased, and with them the annual value of the lands, it would now be injurious to allow a poor scholar 1*l.* or 1*l.* ob. a day, which cannot keep him, and to convert the residue to private uses, when, in right, the whole ought to be employed to the maintenance or

increase (if it may be) of such works of piety and charity which the founder has expressed, and nothing to any private use; for every college is seised *in jure collegii, scilicet*, to the intent that the members of the college, according to the intent of the founder, should take the benefit, and that nothing should be converted to private uses."

These remarks of the justices, as given by Coke, are so expressed that it is not quite certain what they mean. By referring, however, to the circumstances of the case before them, that of Thetford School, in which the *whole* income of the lands at the time of the gift was distributed among the objects of the donor's bounty, it may perhaps be possible to find out the meaning of the justices.

In this Thetford School case it is said that, the *whole* income having been given to the charitable purposes expressed, the increased revenue should also be applied to the same charitable purposes, and the devisees should have nothing for themselves. As the doctrine of resulting trusts was not then developed, the question was between the devisees and the charity, and it was decided in favour of the charity. This question, it was said, concerned the colleges; but how? Lands were given (it is not said to whom) for the maintenance of poor scholars, and the allowance at the time was small, for the reasons which the justices state; but now, the lands having increased, the allowance of the scholars should be increased. In order that these remarks may be pertinent to the matter before the justices, we must suppose that they were considering the case of lands given for the maintenance of poor scholars, where the *whole* income was given to them or for them, as in the case of the Thetford School; otherwise the remarks would be irrelevant. The *whole*, then, being given for the poor scholars, it matters not whether it is given to A. & B. as trustees for the poor scholars, or to an existing college, or to a college at the time of its foundation, for poor scholars to be received as part or to be part of that body: in either case it is *all* given for poor scholars. It concerned the colleges, then, *either* as the trustees of the donor's gift for the maintenance of poor scholars within their

walls, that they should give *all* to the poor scholars and keep nothing for themselves,—that is, for the whole corporation, or the rest after deducting the poor scholars; *or* it concerned them to see that the individuals who were trustees of the donor's bounty should give all to the poor scholars who were lodged in the college to which the gift was attached, and keep nothing for themselves. There can be no other meaning of this obscure passage than these two meanings; for we have here excluded every other meaning, by assuming that the justices meant to speak of a case, where colleges are concerned, which should be the same as the case which he was reporting,—namely, a case in which *all* was given (to some body) for the maintenance of poor scholars.

It has been supposed that the words "private uses" show that the justices did not refer to colleges as being the donees of the gift, but pointed to cases where private persons, as trustees, held lands for the maintenance of poor scholars in colleges. "The Report," says Lord Brougham (*Att. Gen. v. Smythies*, 2 R. & M. 747), "which Lord Eldon cites (*Att. Gen. v. Mayor of Bristol*, p. 317), is that of Duke; and the fuller one in Lord Coke makes it much more doubtful if anything more was meant than that the whole gift should go for public and collegiate purposes, private uses being repeatedly put in contrast with them, three times in Lord Coke and once in Duke." But this, we apprehend, is not the meaning of the passage in Coke; if it were, the expression "for every college is seised," &c. could have no meaning; and the fact is, that where lands are given to a college for the maintenance of poor scholars (which is a common kind of gift), it does concern the colleges that a rule of law is established by which, though the lands are given *to the college*, itself an eleemosynary body, yet they can take nothing beneficially if the *whole* profits are given to the college for the maintenance of poor scholars. They cannot take anything beneficially where lands are given to them for the maintenance of poor scholars, except something is specifically given to the college as one of the objects of the donor's bounty, or except lands are given to them charged with fixed sums payable to poor scholars, which did not at the time of the gift



exhaust the whole income. And when we look to the mixed nature of college foundations, which we have already briefly noticed, it is clear that the interest of the college—that is, the members of the foundation, deducting the poor scholars as part,—may be opposed to that of the engrafted scholars and fellows, or to that of certain poor scholars, as part of the original foundation; and that part of the founder's bounty may be diverted to other uses than those intended, “when in right the whole ought to be employed to the maintenance or increase of such works of piety and charity which the founder has expressed, and nothing to *any private use*.” If there is any meaning in this, any use is here considered a private use which is not the use expressed by the founder.

The Thetford School case went no farther than deciding in favour of the objects of a charitable gift, where the *whole* income was given to them or for them, against the claims of the devisees. But the reasons of the case apply equally well whether the gift be to individuals, or to an existing college, or to a college at the time of its foundation. If the whole is given to an eleemosynary corporation for the maintenance of poor scholars, and certain payments, exhausting the whole then income, are to be made to the poor scholars, the surplus belongs to the poor scholars.

The *reasons* for the decision in the Thetford School case go a little further than that case. If the income of lands of the value of 20*l.* per annum at the time of the gift is given to charitable objects, A, B, & C, in definite proportions, it is said, that as A, B, & C will lose if the lands fall below 20*l.*, they ought to gain if they increase in value above 20*l.* It is also said that “it would now be injurious to allow a poor scholar 1*d.* or 1*d.* ob. a day, which cannot keep him, and to convert the residue to private uses, when, in right, the *whole* ought to be employed to the maintenance,” &c. (as above quoted). Now, where lands have been either given to charity, with certain fixed payments to be made to particular objects of that charity, and no disposition of the remaining rents has been made at the time of the gift, or where lands have been given, not to charity, but charged with fixed sums for charitable purposes, the same argument as to

gain or loss will apply. The donor meant the objects of his charity to be first provided for ; they were to be paid their shares *first*, and therefore they were the main objects of his consideration. It is true that if the lands fall in value exactly to the amount given to them, they are still provided for, and the charitable body as trustees in the one case, or the founder's heir or devisee in the other, get nothing ; and this is what the founder intended. But suppose the lands fall in value below the sums charged on them ; then the poor people will lose. Why, then, should they not gain (at least if the lands are given to charity) when the lands increase in value, as much in this case as in the other, where the whole income is portioned out ? There is only one reason why they should not ; which is this :—If they are to share in the surplus, it may be asked, what must be their proportion of it ? Unless this question can be answered, they can claim nothing. Now, where the land has been given charged with fixed payments, not exhausting the then income, and there is a surplus *then* unascertained, it cannot at a future time be determined in what proportion the objects of the charity should receive any increase ; and that is a sufficient reason for giving them none. But where the whole amount of the *income* at the time of the gift can be ascertained beyond all dispute, and of course the amount of the part not specifically appropriated, the *reasons* of the Thetford School case would apply as well to giving a share of the surplus in this case as in the Thetford case ; and there can be little doubt that such would have been the decision of the justices if the case had come before them.

But where the surplus at the time of the gift cannot be ascertained, the reason, or rather the practicability of giving an increased allowance to the objects to whom fixed sums are given, fails. And this is the true ground of the decision in the *Att. Gen. v. Smythies*. This case is peculiar. Lands were given to a master and five poor brethren, who were incorporated as a college or hospital. The master was made master of the college or hospital, and of all the lands and possessions thereof, and he was to pay each of the poor people 52s. a year. Nothing was specifically given to the master ; but the income and revenues were given “ for the support of the master and

poor of the hospital for the time being, and for the support, maintenance, and repairs of the houses, tenements, and possessions of the hospital." Here the lands were given to the hospital,—that is, to the master and poor, for the support and maintenance of the hospital,—that is, the master and poor. Fixed payments were specifically given to the five poor, but nothing specific to the master. The revenues increased considerably in value, and the question that arose was—should the master take the whole, after paying the five poor people 52s. a year each? Here the dispute was, not between new members engrafted on an old corporation and the old corporation, but between the component parts of the old corporation itself; and this is one of the possible cases of distribution of the revenue at the time of the foundation which we have mentioned.

The then Master of the Rolls (Sir J. Leach) said this was a new case, but it appeared to him to admit of very little doubt, and he decided that the five poor should have a share in the increased rents. The master of the hospital, however, took a different view of the matter, and presented a petition of appeal to the Chancellor (Lord Brougham). On the appeal, the remarks of the justices about the Colleges in Cambridge and Oxford were urged in favour of the decree. On the other hand, it was urged that, no particular portion of the revenue being given to the master in terms, if he was to take any part of the surplus beneficially, why was he not to take the whole, especially as the Court could not then determine what proportion the surplus bore to the 13*l.* at the date of the foundation? This argument cannot be answered. But if it could have been shown beyond all dispute what the proportion of the master's share was at the time of the foundation, we think it could have received a complete answer. Lord Brougham reversed the decree as to the application of this surplus revenue, and gave it all to the master; which appears to be a right decision.

Lord Brougham (*Att. Gen. v. Brazennose College*) seems to have considered that Lord Eldon, from having referred only to the Thetford case as given in Duke, and not to Coke's Report, was led to take an erroneous view

of the Thetford case. The difference between the two Reports seems to us immaterial: and as to Lord Eldon having taken an erroneous view of the Thetford case, we are not inclined to concur in that opinion. The meaning of the judges as to the Thetford case itself is clear enough: but it is not so clear what they meant by their remark already quoted (p. 63), which may be interpreted as Lord Eldon has suggested, in the following remarks on this obscure passage in Coke:—"If the text," says Lord Eldon, "is to be understood thus, that where property has been given for the foundation of a college, and a distribution has been at the same time made of all the rents to given members of that college, there must be an increase, as the times require, for all those persons; of that there can be no doubt: but, unless I am mistaken, there are many cases to be found in both the Universities where land has been given of a greater value than the amount of the charges (which have been for scholars, exhibitioners, and so on) upon that land, and where, in point of fact, the enjoyment has been," &c. (as above).

We are not surprised that Lord Eldon should have felt a difficulty about this passage; for it is uncertain whether the justices considered that the smallness of the original payment was a present reason for giving the scholars more, or that they simply thought the scholars should have *all* now, because *all* was given to them then. The latter reason would be intelligible and sufficient; but by mixing with it a reason that applies equally well, whether *all* was given to them originally, or *all* but a little, they have left the matter in the same confusion in which, it is perhaps not too much to say, it existed in their own heads.

The remarks of Lord Brougham (Att.Gen. v. Smythies), "that a gift of a fund to certain parties, all alike objects of the charity, and specifying what some shall take, without mentioning others in this respect, or establishing any proportion among them, does not entitle those, whose shares are fixed to a share also of the residue," cannot be assented to, unless the following is the explanation of it:—If the income of the *whole*, as then given, is fixed and determinate, and the donor shows that he knows it is so,

a gift to A, B, C, D of the *whole*, with fixed payments assigned to A & B, can mean nothing else than that C & D take the remainder, and that A, B, C, & D all must have a proportionate share of the increased rents. If the whole is not a determinate or ascertained sum, and noticed as such by the donor, then a gift to A, B, C, D, with fixed payments to A & B, is a gift of the surplus, whatever it may be, to C & D. And this, if not involved in the case of the Thetford School, is at least not inconsistent with it; and it is, we think, a case analogous to it, and a solution derivable from it.

Such are the difficulties that have arisen, and may again arise, on a matter which at first sight appears simple and easily disposed of.

VIII. Enough has been said to show the difficulties which a Court of Equity has to encounter in dealing with charity funds provided for the purposes of education; and our remarks, though chiefly founded upon cases of grammar schools, are equally applicable to other kinds of schools, so far as concerns the question of essentially altering their constitution, where no such power is given by the donor.

The numerous cases reported and unreported in which attempts have been made to adapt charitable endowments for education to the wants and uses of the actual generation, are sufficient to show that the necessity for some change in such institutions is generally felt. This is further shown by the cases in which acts of parliament have been obtained for the same purpose.

We will give an instance in which trustees, acting from the same conviction of the necessity of change, have altered a charitable endowment for education without the sanction of Parliament, or even that of a Court of Equity, —at least, so far as appears from the Reports of the Charity Commissioners.

Cromer School\* was founded under the will of Sir Bartholomew Read, bearing date the 9th of October 1505, who left divers messuages, &c. in London, to the Goldsmiths' Company, to the intent that they should pay out of the rents and profits 10*l.* per ann. to a priest cun-

\* 26th Report, p. 211.

ning in grammar, who should keep a school in the town of Cromer, teaching there gentlemen's sons and good men's children, and especially poor men's children, of Cromer, and the country thereabouts. No application having been made for many years for classical instruction, it was determined by the Company of Goldsmiths that the school should be remodelled upon the plan of the national schools, "with the assistance of voluntary contributions," and placed under the management of trustees. The Company have at various times raised the master's salary, till it is now above 80*l.* per ann.; and in other respects have behaved most liberally. The school, according to the Commissioners' reports, seems now to be a useful establishment for all the boys of Cromer and the neighbourhood, where they are taught reading, writing, and accounts, on the Madras system. Yet the Company, with the best intention in the world, are herein guilty of a clear breach of trust; which is not the less a breach of trust, and ought not the less to be regarded as such, because they have converted a useless into what, with a good master, may be a useful institution; though such a breach of trust ought to be, and would be, looked on in a very different light from one wherein the money has been fraudulently misapplied.

If the Charity Commissioners had been minded to give a word of advice, as in some instances they have done to the trustees of charities, they might have cited Lord Eldon's words on this subject:\* "If the legislature interpose and say, that what was given to one charity shall be appropriated to another, we must bow to that; but I do not know what authority the trustees have to do it."†

These observations, though they are far from ex-

\* Att. Gen. v. Hartley, 2 J. & W. 371.

In the case of Old Swinford and Stourbridge Free Grammar School, founded by Edward VI, the Commissioners say, (25th Report, p. 575,) "It appears to us very desirable, that the statutes should be carefully revised, with the consent of the bishop, and adapted to the existing circumstances of the population." It does not appear that the governors and bishop have power to adapt the statutes to the existing circumstances of the population.

† If we are not misinformed, similar arrangements to those made in the case of Cromer School have been effected by the trustees of many charity funds, as to the remodelling of foundations for education upon

hausting the subject, may be sufficient to prove that a Court of Equity does not profess to do more in the administration of charities than to carry into effect the intention of the donor: that the whole amount of what it can do, in the case of surplus funds, is to apply them to objects as near as may be to those designated by the donor; and that even the most extravagant exercise of its powers is limited in extent, and partial and uncertain in application, besides being open to solid and fundamental objections. It follows, that any general measure for the remodelling of charities must be preceded by some declaration as to the principle of carrying into effect the intentions of donors of charitable funds.

We now propose to make a few remarks with respect to the inquiry into the Charities of England and Wales, which has lately been completed; and for this purpose we shall be able to avail ourselves of the valuable evidence already referred to.\*

Commissioners for this purpose were appointed under the Great Seal on the 28th of August 1818, in pursuance of an Act passed in the 58th year of the reign of George III. c. 91, entitled "An Act for appointing Commissioners to inquire concerning Charities in England for the Education of the Poor." The objects of the Commission were, to examine into the amount, nature, and application of all estates and funds in England and Wales given for the purpose of educating the poor; to examine also into all breaches of trust and abuses in the management of such estates and funds; to report proceedings and to suggest means for preventing any future misapplication of such charity funds. The following places were excepted from the operation of this act:—The Universities of Oxford and Cambridge, and all Colleges and Halls within the same; all Schools and other endow-

the plan of the national schools. The National Society, in their 21st Report (1832), appear to allude to such remodelling in the following terms: "Unless some system of co-operation be formed between the National Society, and certain charitable endowments and trusts for the education of the poor which have long existed in the Principality, it is utterly impossible that the religious wants of the poor should be duly remedied, and their spiritual welfare consulted in the manner it ought."

\* Report from Select Committee on Public Charities, the 25th August 1835.

ments of which Universities, Colleges, or Halls are trustees; the Colleges of Eton, Westminster, and Winchester; the Charter House in London; the Schools of Harrow and Rugby; all Cathedral and Collegiate Churches; all Colleges, Free Schools, and other charitable institutions for the purposes of Education, which had special visitors, governors, or overseers appointed by their founders; and all funds applicable to the purposes of Education for the benefit of Jews or Quakers.

Under this Act the Commissioners made two Reports, with an Appendix to each, containing the evidence on which the Reports were founded. In subsequent Reports, the evidence has not been printed; but it is kept in manuscript in the office of the Commission, in London. By the 59th Geo. III. c. 81, the powers of the previous Act were extended to "other Charities in England and Wales;" and by the 5th Geo. IV. c. 57, and 10th Geo. IV. c. 57, the Commission was continued to the 1st of July 1830. Under these last-mentioned Acts, the Commissioners made twenty-two further Reports. A General Index was made to the first fourteen Reports, and an Analytical Digest of the Reports to the termination of the Commission in 1830, containing, in columns, under each county which was then completely investigated, together with a reference in the margin to the several reports, the name of the parish, township, or chapelry; the donor's name, or title of the charity; the quantity and rent of land, and number and rent of houses, with the nature of the tenure when less than an estate of inheritance; rent charges and unimprovable rents; money in the funds, on personal security, and on other security, with the interest on the same; and also the names and situation of the Endowed Schools in each county, with their income, number of free scholars, exhibitions, and scholarships, and also whether the master receives any other scholars than those on the foundation.

Under the 1st and 2nd Wm. IV. c. 34, the inquiry was revived, and went on under this act from the 15th of October 1831, to the 15th of August 1834. By this act the restrictions in the previous acts as to Charities having special visitors, governors, or overseers, appointed by the founders, were omitted; but the Royal Hospitals



of Christ, Bridewell, St. Thomas, St. Bartholomew, and Bethlem, all in London, were for the first time added to the list of excepted endowments.

At the date of the Report above referred to, the total number of charities investigated in England was 26,751, and in Wales 890. The total cost of the Commission, from its commencement to its close, according to a return made to the House of Commons on the 8th of May 1835, was 208,527*l.* 13*s.* besides some arrears of salaries to the Commissioners, and other expenses not then paid, and exclusive of an advance of 10,000*l.* for law charges, the greater part of which sum, to use the words of the Report, "will probably be repaid as the proceedings in Chancery still pending shall terminate. In addition to this, the sum of 20,000*l.* may be calculated as the probable charge of printing the Reports to the present time."

In conformity to the recommendation of the Committee of the House of Commons, to whose Report we have already referred, another Act was passed (5 and 6 Wm. IV. c. 71.) entitled "An Act for appointing Commissioners to continue the Inquiries concerning Charities in England and Wales, until the First day of August 1837." The exceptions in this Act as to Charities to be inquired into are as follows:—"This Act, or any of the provisions therein contained, shall not extend or be construed to extend to either of the Universities of Oxford or Cambridge, nor to any College or Hall within the same, nor to any Schools or other Endowments of which the said Universities, Colleges, or Halls are trustees: nor to the Colleges of Westminster, Eton, or Winchester; nor to the Charter House; nor to the Schools of Harrow or Rugby, or any of them; nor to the Corporation of the Trinity House of Deptford Strond; nor to any Cathedral or Collegiate Church within England or Wales; nor to any funds applicable to the benefit of any persons of the Jewish Persuasion, or the people called Quakers, or persons of the Roman Catholic Persuasion, and which shall be under the superintendence and control of persons of such Persuasions respectively." Also,—"This Act, or any of the provisions therein contained, shall not extend or be construed to extend to any Insti-

tution established, or Society, for charitable purposes, wholly or principally maintained by voluntary contributions, and under the superintendence and control of any committee or governors, or other person or persons, chosen or appointed out of or by voluntary subscribers thereto; and that the application of any donation or bequest to the general purposes of any such institution, establishment, or society, in aid of such voluntary contributions, shall not be subject to the examination or interference of the Commissioners appointed under this act: Provided always, that the management and application of the rents and profits of any lands, tenements, or hereditaments belonging to such institution, establishment, or society, for the period of twenty years or upwards before the passing of this act, shall in all cases be subject to the examination of the said Commissioners at their discretion."

The inquiry is now closed, and a complete index of the whole of the voluminous reports is in preparation. We shall thus be in possession of a list of all the charities in England and Wales, and an account of the application of their revenues (with the exception of those above mentioned); and though various circumstances have prevented these reports from being in all cases complete and accurate, the errors and omissions will be inconsiderable, compared with the amount of useful information.

To a person unacquainted with the numerous, complicated, and opposing interests which exist in this country, it might appear quite inexplicable why all charitable endowments were not subjected to the Commissioners' inquiry; and why certain particular endowments have always been so cautiously comprised within the words of exception. The professed object of the inquiry is the good of the charities: it was to inquire into their revenues and the management of them; to correct abuses in the same; to discover any charity property that has got into wrong hands; and generally, so far as the power of the Commissioners extended, to aid the charitable intention of donors. Such was the professed object—such also, we presume, was the real object of the inquiry; and in many cases the inquiry has been productive of

great benefit to charities—partly from trustees, and others interested, having willingly attended to the suggestions and decisions\* of the commissioners; partly from proceedings having been instituted in the Court of Chancery, in consequence of the Commissioners' inquiries; and partly, also, by such indirect modes as have been mentioned in the case of Berkhamstead School.

When, then, we simply say that the object of the inquiry was the good of charities, and that the inquiry was adapted to secure this object, we seem to want some explanation of the circumstances of many most important charities being excepted from the investigation.

The use of a collective word like 'Charities' or 'Endowments,' to which a personal character is thus given, is one cause why matters of this kind are enveloped in a kind of mist, which can only be dispelled by changing the terms, or carefully analysing and separating the particulars comprehended under the general name. A charity consists of property given for permanent charitable purposes, and of persons who are the actual managers of such property, and of persons who are actually interested in the same. It often happens that the managers of the property are also solely or principally interested in its application, as in the case of Colleges in the Universities. It may also happen that the permanent charitable purpose, as defined by the donor, may be adverse to the interest of those who are the present managers or receivers of his bounty; but this can only be when the actual administration is inconsistent with the trusts or intention of the instrument of foundation, for if the actual administration is in conformity with the trusts or intention, it must be consistent with the permanent purpose of the charity. We assume that all the charities excepted from the Commissioners' inquiry, were excepted because there were persons in the legislature powerful enough to procure the insertion of the excepting clauses; it being here assumed that all the present managers of the charities so excepted, did not wish them to be subjected to the inquiries of the Commissioners. It might then not unfairly be inferred, that the managers of the excepted charities, and especially the managers beneficially inte-

\* Mr. Grant's evidence, p. 19.

rested in such charities, had some good reason for avoiding such inquiry. Making all due allowance for the aversion which many of such managers have to be troubled about what they consider their own concerns, and their dislike of anything which they look upon as an interference with the regular tenor of administration as established by their predecessors and followed by themselves—still we conjecture that in some cases the actual managers of such charities would gladly escape all scrutiny, for fear that it might disturb the distribution of the revenues in which they are actually interested. And this assertion may be made in the broadest manner, without attributing any dishonest intention to many of such managers of charity-funds, or even to their predecessors. The instruments of foundation have in many cases become so inapplicable to existing circumstances, that, gradually and imperceptibly, one rule after another has been modified, altered, and totally done away, till the actual administration of the charity, both as to its funds and its internal direction, bears very little resemblance to the charity as constituted by the founder. The changes gradually made have sometimes been necessary for the useful administration of the charity, and it is the interest of these charities (using the term ‘interest’ here in the widest sense) that they should undergo still further modifications, which should rid them of all antiquated and useless rules; but as the governors of such charities have not the power to do this, it would seem better that the difficulties of their position should be clearly pointed out, in order that the legislature may, after due deliberation, apply the necessary remedies. Whenever there is any concealment as to the administration of charity funds, whether the managers are interested in them or not, people will impute to the managers abuses of which they are not guilty, and assign motives for their conduct, of which, in the great majority of cases, we may confidently acquit them. It is then, we conceive, for the permanent interest of all charities that the inquiry should be extended to those which have hitherto been excepted; and if it should turn out that in any case such inquiry is not for the interest of the actual managers or persons beneficially interested, that is only an

additional reason for the inquiry being made: it being a necessary consequence, by implication, that the present persons enjoying, cannot enjoy adversely to the interests of their successors without enjoying something which they ought not to enjoy. Eleemosynary Corporations who hold charity estates for their own benefit, are perhaps inclined to think that they at least ought not to be meddled with, and that they and their affairs should not be dragged, as it is called, before the public; but in reply to this it may be urged, that, while it is certain that the actual corporators will take care of themselves, it is not so certain that they will provide equally well for their successors. If it were the law that such corporate bodies must be totally changed by the removal of all the members existing at any given time, before a new set of members should be formed, we may be sure, that with the death of the last member the whole property would be exhausted, as far as it were possible to dispose of it or load it with charges. As it is, the gradual changes in the component parts of such corporate bodies as we allude to, prevent, in a certain degree, the administration of the funds being too much in favour of the actual members at any one time; but to make the administration of such charities complete, it would seem best to combine with the actual administration of the funds by the present members the general and permanent superintendence of some public functionary. The Visitor, who is the superintendent, is often invested with powers much too narrow to superintend effectually the administration of the founder's bounty, and there are abundant reasons for his not interfering even when he has full power.

The abuses and defects in the present administration of charities, as pointed out by the Commissioners, are reducible to the two general heads of abuses and defects in the management of the charity property, and in the legal mode of remedying such abuses; and abuses and defects in the modes of accomplishing the objects for which the property was given.

Where the property is large, and vested in corporate bodies, it is generally safer and better managed than when it is small, and vested in trustees who have not a corporate character. But even under the most favourable cir-

cumstances, real abuses in the management of the property do occur, the only remedy for which is by an application to the visitor or to a Court of Equity. Proceedings in Equity are never expeditious, and when a cause has to be referred to the Master, to take accounts, or to settle a scheme, one or both of which is generally the case in a charity Information, the cause may remain in the Master's office, if it is adversely defended, seven or eight years, and even more. Such proceedings are, of course, attended with great expense, which, if paid out of the charity funds, impairs the efficiency of the charity for a long time, and occasionally deprives the master of a school of his salary, or part of it, for several years; or, if paid by those (the relators) who complain of the administration of the charity, which sometimes happens, are sufficient to deter individuals from endeavouring to correct abuses in the management of charity funds. The expense and delay incident to the mode of taking accounts in the Master's office, seem to be generally admitted; and it is considered that they ought to be remedied.

Gross mismanagement, misapplication, and actual fraud, sometimes occur in the management of charity property, and this, we believe, is more generally the case when the funds are not in the hands of a corporate body, though such bodies, as we have already remarked, are not always free from such charges. "But many cases," says Mr. Warren,\* "we found to consist merely of a misapplication arising from inattention, or ignorance of what was the original import of the founder's intention; these we (the Commissioners) have in numerous instances been enabled to correct by representing to the trustees and managers of the charities—they have acceded to our representation, and the evil has been corrected; very many have been thus corrected."

Owing to such recommendations, and the greater publicity given to the nature and endowments of charities by the printing of the Commissioners' Reports, it is probable, that in addition to many abuses having thus been summarily remedied, there is now a better chance of their not recurring in future. Those who live on the

\* Evidence before the Select Committee, 1835.

spot, and are either beneficially interested in the charity or moved by a desire to see it made efficient, are likely to be vigilant in detecting any future abuse; but still the defect here pointed out is one that calls for a corresponding remedy, which is that of some general supervision, by which abuses shall not only be remedied soon and cheaply, but shall also be prevented. To effect this object, there must be some central authority which shall have regular and authenticated information as to the state of every charity, and power to act when necessary.

It often happens that all the trustees of a charity are dead, and that it is difficult or impossible to find the representatives of the surviving trustee: in such case the property, if money, is liable to be lost, and if land, is liable to be neglected, and ultimately to be lost also. Many charity funds consist of small rent-charges of the value of 2*l.*—5*l.*—10*l.* or 20*l.* Mr. Warren observes, "We have frequently found rent-charges, of which we have satisfactorily to our own minds fixed the liability upon the party, and they have professed a willingness to pay, but declined to do so, for want of knowing how they should receive a sufficient discharge." By Act 2 Wm. IV. c. 57, it was provided, that, "when it should appear to the Commissioners that the property belonging to a charity consists only of one or more-rent charges, not exceeding in the whole the sum of 20*l.* and that there are no existing trustees or persons qualified to give an effectual discharge for such rent-charges, it shall be lawful for any five of the Commissioners, by writing under their hands and seals, to empower the resident minister, and the churchwardens or chapelwardens, of the parish interested, to receive and give discharges, and to apply the same to the purposes of the charitable donations in the same manner as trustees of a charity would have been bound to do." This provision removes a certain class of difficulties.

The number of these small unimprovable rent-charges appears from the Commissioners' Reports to be very considerable, and this is a kind of property very likely to be lost. Accordingly, it has been suggested\* that par-

\* Mr. Hines' Evidence, Select Committee, 1836.

ties holding property subject to such rent-charges, might redeem them at a given number of years' purchase; but as parties might not be always able or willing to redeem them, it would seem sufficient to provide that all these rent-charges should be sold at the best price they would fetch, taking care to wait for a proper opportunity for sale. The mode of investing and securing the money thus arising is a subject for another consideration.

A great deal of charity money is endangered, and much has been absolutely lost, by being lent by the trustees to individuals on their mere personal security, instead of being invested in government or real securities. "In South Wales\* they scarcely ever invest it; the money has been lent to some great landed proprietor in the neighbourhood, and occasionally to a friend of the trustees: it is passed in that manner from one person to another." Instances in which charity money has been lost by the insolvency of those to whom it has been lent, or by the insolvency of a surviving trustee, or of a trustee in whose hands the other trustees have allowed the money to remain, are not uncommon, and those who are really answerable for such loss are seldom called upon to make it good. Indeed, the whole affair is sometimes quietly arranged by a friendly suit in Equity, of which the public know nothing by the Reports, and of which, under present regulations, they can know very little by consulting the Records of the Court of Chancery.

When the trustees are not a corporate body, it is necessary, as the occasion arises, to have fresh trust deeds for the purpose of transferring the legal estate in the trust property to other new trustees, or to other trustees jointly with those continuing or surviving. Such expenses press very heavily on small charities. "I have known,"† says Mr. Grant, "several years' distribution stopped completely by the expenses of a trust deed."

The title deeds of charities have often been lost, and it is probable that a great number are constantly in progress towards destruction. Deeds were often found by the commissioners in a bad state of preservation, and

\* Mr. Wrottesley's Evidence, Select Committee, 1835.

† Mr. Grant's Evidence, Select Committee, 1835.



"are often totally destroyed by being deposited in damp churches; at the same time, we find frequently more ancient deeds in the custody of solicitors and trustees in a good state of preservation."\* When deeds of gift or bequest have perished, the charities are distributed according to tradition: some trusts are written up in the churches in letters of gold; "but it frequently happens that they do not contain a vast variety of particulars which they ought and would contain, if some general form of registry were adopted."†

Considerable‡ sums of money stand in the name of the Accountant General of the Court of Chancery, to the credit of different charities. When the trustees of such money are a fluctuating body, "an affidavit is required every time the dividend is received, that the trustees applying are the same who gave the last power of attorney; and if any trustee has been changed, fresh powers of attorney are required, and a great expense is thereby occasioned in receiving the dividends. In a charity in the parish of Charing, in the first Report, page 93, the dividends to be received from stock standing in the name of the Accountant General, amount to 88*l.* 16*s.* 6*d.* per annum, and the annual expense incurred in receiving them amounts to 9*l.* 13*s.* And there are other cases similar." The same gentleman mentions another case in which the dividends, being small, were allowed to accumulate for four or five years, in order to diminish the expenses of receiving them. The accumulations of these four or five years only amounted to 28*l.* and the expense of getting them was 14*l.* In this case, "the yearly dividends were payable to a schoolmaster, who of course waited several years for them, and then only received half of what was due to him." There is also some danger, as suggested by the committee, that dividends thus allowed to accumulate may be forgotten altogether.

When the charity fund is very small, and the only redress is by an application to the Court of Chancery, it is obvious that the abuses and defects in the manage-

\* Mr. Wrottesley's Evidence, Select Committee, 1835.

† Mr. Wrottesley's Evidence.

‡ Mr. Grant's Evidence.

ment of such a fund must be without remedy; for the expenses attendant on a judicial inquiry into a small fund must necessarily bear a much greater ratio to those attendant on such an inquiry into a large fund, than the amount of the small fund itself to the large fund. Trustees who are disposed to apply the charity property to the best of their ability sometimes act illegally in applying the money in some greater or less degree, contrary to the express trust, when they find that a strict application of it, according to the trust deed or bequest, is impracticable. In such cases, the Court of Chancery, as already explained, would sanction the trustees in applying such money as near as might be to the donor's intention, when the change of circumstances did not permit that intention to be executed literally. But the expense of an application to the Court often deters the trustees from resorting to it, and they apply the money in the best way that they can, on their own responsibility. On the other hand, trustees similarly situated with respect to trust money may allege that they cannot safely make any application of it without the sanction of the Court, and they may be well aware that the expense of such application is a strong motive for deterring any parties from making it. The money in such case remains undemanded of those who are bound to pay it; or unapplied in the hands of those whose business it is to dispense it, and those at the time beneficially interested of course lose the advantage of the charity.\*

Without enumerating further defects in the present management of Charity funds, and particularly of those which are not vested in Corporate bodies, we may sum up in a few words the chief defects as to the administration of these small sums.† The frequent losses which happen to charities of sums deposited in the hands of individuals, or advanced on personal security, the losses or ruinous expenses frequently attendant on investment (especially of sums of small or moderate amount) in the funds, in the names of trustees, when care is not taken to renew the trust, the expense so burdensome to small charities attendant on such renewals when regularly

\* Mr. Wrottesley's Evidence.

† Mr. Hines' Evidence, Select Committee, 1835.

made, and on powers of attorney generally required to effect transfers, and for receipt of dividends; all those evils, and several others which might be enumerated, operate most injuriously on the smaller charities whose funds are of a pecuniary nature, and call loudly for a remedy."

The property of a charity may be fully secured by the trustees, and the application of the revenue may be perfectly unexceptionable, and yet the charity may be either much mismanaged, or, owing to some circumstances, may be useless.—These remarks apply entirely to charities for education. The trustees may guard the property with the same care that they do their own, and pay the proceeds as directed to the master or masters to whom the founder has given it, and yet the master or masters may neglect that duty, the discharge of which alone entitles them to receive the donor's bounty.

The persons whose business it is to see that masters of endowed schools do their duty are either those who are also the legal owners and managers of the estates, or those whom the donor has appointed to govern his charity, without giving them any share in the management or distribution of his bounty; or, in the absence of any appointment by the donor, the heirs of the donor; or, in the defect of heirs of the founder, and in the case of all Royal Foundations, the Crown, which exercises its power of visiting by the Lord Chancellor. The persons invested with these powers are, as already explained, legally called Visitors, and these powers are those which we have already in a general way described. We are not aware of any mode in which endowments for education are or can be superintended other than those just enumerated; and when we consider that visitors are often ignorant of their duty, and, when informed of it, are not very ready in acting, and that it is not the business of any public functionary to ascertain whether they act or not, or to compel them to act, or to act for them, it might be inferred by any man who has had a reasonable experience of human affairs, that the superintendence of endowments for education must generally be very defective. "The special visitors," says Mr. Wrottesley,\* "in

\* Evidence, Select Committee, 1835.

most cases are a burden and inconvenience to the charity; it excludes them from the jurisdiction of the Court of Chancery, which is a very great detriment to the objects of the charity (I mean that it is a detriment that the trustees should not be controlled in the internal management of the charity in any respect). In the next place, it frequently happens that those charities are not at all looked into by the special visitors; therefore the inconvenience remains, and the advantage is wholly lost.—I should say it would be an advantage, certainly, if some process were adopted of accurately informing the visitor of the nature of his power; but that would not be so very advantageous as a visitation by a professional board. The visitor, when an unprofessional person, is not perfectly conversant with the extent of the powers conferred on him under a visitation clause, even supposing he has had access to it; but if a general power of visitation were to be exercised by a board composed of professional persons, I think it would be much more advantageous to the interests of the charities than visitations by any other person." Mr. Wrottesley would suggest, not the suppression of visitors, but a concurrent power in some board to co-operate with them.

Visitors seem to have been no more active a century ago than they are now. When the case of Berkhamstead School was brought before Lord Hardwicke, in 1744, his lordship observed that the Warden of All Souls had only 13*s.* 4*d.* allowed for visiting once in three years, which he seemed to consider a very satisfactory explanation why he had never thought it worth his while to exercise his visitorial authority. "I may, probably," added Lord Hardwicke, "give the visitor an augmentation hereafter." The good sense of the judge discovered that a man charged with duties to be performed in a place at a great distance from his residence, for which he was to have so small a remuneration, was not very likely to perform them.

It is not our intention at present to consider in detail the remedies which are proposed in the evidence already referred to for the better administration of charities, nor to suggest any other remedies. The details of any plan for rendering these charities effectual, according to

the intention of the donors, would involve the consideration of a great number of particulars, and the necessity of carefully weighing all the advantages and disadvantages of the present system of administration against those of any other proposed system: and the consideration of the means of rendering charities for education as effectual as they can be made, in which case it would often be necessary to depart from the donor's intentions, would involve still greater difficulties. So much as this, however, may be laid down safely, as the principle of all measures for the better administration of charity funds: there must be a power vested in some individual or individuals, and a large power, for the purpose of co-operating with, assisting, directing, and correcting all those who are entrusted with the management of charity property, and especially those who are entrusted with the management of funds given for Education. The necessity of a central authority, which shall exercise a general superintendence over all charities, cannot for a moment be disputed by any man who will calmly consider all the evidence on this subject: at the same time, while we admit and contend for the establishment of such an authority, we contend that there are as sufficient reasons for continuing to local trustees and visitors, powers the same or similar to those which they now enjoy; always provided that these trustees and visitors shall be appointed in the way which shall appear best calculated to insure efficient persons, and that they shall in all matters be subject to the superintendence of this controlling authority, without being under the necessity of resorting to it in the ordinary discharge of the duties assigned to them.

So far as we are enabled to form a judgment, there would be no difficulty whatever in immediately providing by law for the cheaper and more effectual administration of charities so far as the funds are concerned. All the difficulties and defects in the present administration of them which we have enumerated might be and ought to be remedied before many sessions are over. Indeed, the suggestions contained in the evidence before the Select Committee seem to point out pretty fully the remedies. The first enactment might not pos-

sibly provide for all cases, but the experience of a few years would indicate the necessary amendments.

But as to any immediate legislation with respect to the administration of charities as places of education, we confess, that after having long considered the subject, we apprehend that if the legislation were conducted in the usual way, more harm than good might be done. To provide for the effectual administration of all charitable endowments as places of education, it would be necessary (such is their nature and variety) to consider every, or nearly every question that would enter into the consideration of the general question of education.

The legislature has not yet shown any signs of capacity for this task. No act has yet proceeded from it, which gives any good hope of any measure originating in that body in its usual course of legislation, which shall settle a question so difficult, and in this country peculiarly so complicated. The constitution of the legislative body, and the business that presses upon it, seem to preclude all possibility of such a measure being effectually accomplished. Indeed, leaving out of consideration the peculiar difficulties of the subject, it must be obvious to any person who looks to the composition of the House of Lords and Commons, and to the kind of qualification possessed by a large number of the members, that no wise man would wish to see them undertake to legislate on such a subject, in the same way that they legislate on other subjects. Add to this the infinite variety of business which distracts the members of the Commons' House, the time and energy wasted on mere party questions, sometimes trifling, and often contemptible, with the attendance on committees, the passing of private bills through the House, and all the endless confusion of legislation, as it is called, public and private; and how is it possible that any such measure, as one which shall lay the foundation of education, broad and secure, can proceed from such a body? The fault is not with individuals, and certainly not with those who hold office under the Crown, for they have enough to do at present; but there is the want of a public functionary whose business it shall be, in the first instance, to make himself master of the actual state of education in England, which itself would require the

labour of some years, and then to propose such a scheme as shall be in harmony with those general principles on which the government is administered. Such a scheme, digested by a man of mature years, of acknowledged ability and high character, when presented for adoption to the Houses, with the approbation of the ministry, would be a very different thing from what we might and may expect, if this important subject is either left to any individual who may choose to constitute himself a legislator for the occasion ; or, if the preparation of a law on the subject should be placed by government, (as it must be, if anything is attempted by it at present) in the hands of a merely professional person.

The first step, then, towards a reform in Education, is the appointment of a fit person to superintend Education, or to speak in more precise terms, a Minister of Education, who shall be a member of the Cabinet. The first step to avoid, is to make a numerous unpaid Board of Education. Such a Board may be a very proper way of administering some things, at least, such is the opinion in this country ; but it is not the way in which Education, so far as we know, has ever been well administered ; and in a country like our own, it would probably be less successful than in any other. The experiment of a numerous unpaid board has already been tried, or rather attempted, in England ; and the consequence is, that a design, good in itself, and well conceived as to its ends, has so far failed as to disappoint the expectations of those who wished rather than hoped for its accomplishment, and to make it hardly doubtful that success, if finally obtained, must be deferred for many years, and perhaps can only be attained by remodelling the constitution of the body incorporated under the title of the University of London.

To appoint a Minister of Education would be to declare that Education is a matter of public concern : it would be the acknowledgment of a principle that must exercise a more extensive and permanent influence on the condition of the people of this country than any event that has taken place in its history. To educate this people is to make them acquainted with their social rights and duties as members of a polity, not cast in

a fixed and rigid frame which cannot be altered without breaking it up and refashioning the fragments; but a polity which, in its original feudal organization, possessed the elements of extension and growth, of change, of improvement, and, as a part of the same conditions, of deterioration and decay.

When the country was not populous, when internal communication was slow and difficult, and the inhabitants of each part of the country consequently could know but little as to what their fellow-citizens in remote parts were doing or suffering, every attempt at improvement was of necessity *local*, and such is the character of most of the endowments for education.

It was for particular neighbourhoods,—the birthplace of the donor, or with which he was connected by some early tie,—that his bounty was given; and in looking round for those to whom he could entrust the administration of his gift and the conservation of his school, he fixed generally on those who lived within the limits to which his charity was confined. To secure the good conduct of his trustees, if he thought it necessary to appoint also a visitor and overseer, he often fixed on some person whose property or whose office seemed to offer a guarantee that an efficient control would never be wanting. Accordingly the bishop of the diocese was sometimes appointed to license the master or to visit the school; or some rich landholders in the neighbourhood, or some existing corporate body, were made visitors or trustees, or both. Such a system, the only one then practicable, was favourable to the growth of freedom and a spirit of independence. It gave to the principal persons in numerous communities an active interest in the school affairs of their district, free from the direct control of the Crown or its officers; and it was also favourable to improving the character of the nation, by offering a cheap and easy means of education to the poorest people, and thus nurturing for the public benefit some of the great men of this country, who were born in poverty, but raised to wealth and usefulness by the early education of their grammar school. Such were some of the advantages that arose from the grammar schools of this country, the local character of their endowment, and



the local administration to which they were entrusted; and most persons may readily find particular instances which will fall within the scope of these general remarks.

It would take much space, and more inquiry than we have made, to expound all, or even indicate the chief causes which have brought about the decline of many (we do not say all) of our endowments for Education; for viewing the whole number, and taking into account the means which they possess, it must be admitted that at present the results are most disproportionate to the means. If we say that population has increased—that manners and habits have changed—that towns have sprung up where once only villages existed, and that some places have fallen into decay where endowments for education were fixed,—that such endowments are now often unsuited to the places where they do exist, with a long train of similar circumstances that could be enumerated,—we have still pointed out no causes why old endowments have not been kept in a state of efficiency, nor why provision for education has not kept pace with the increase of wealth and population. To state all the reasons which we believe to have operated would be to state some that would perhaps be opposed to the opinions or prejudices of many who may read these remarks; but the following reasons will account for a good deal.

We conceive that, when the great resources of this country for the production of wealth began to be developed, and its commercial and manufacturing industry opened a new source of riches, and consequently the road to honour and distinction, a much greater change was gradually, and not very slowly, effected in the character of the nation than is generally supposed. With new branches of industry, new roads to wealth, new towns, and improved communication between all parts of the country, sprung up a new race of men—a race of men whose ingenuity and perseverance have, by one victory after another, subjected to our control the stubborn resistance of matter, and increased in a thousand ways the material sources of enjoyment—and another race of men, whose business it is to perform with their hands what the heads of the others have contrived.

To supply the wants of this new and numerous race, particularly the working class, there were either no schools at all in the places where the new population sprung up, or they were totally unsuited either to the rich or the poor of the new population.

It being no business of the State to provide schools where they were wanting, or to render those efficient which, from any cause in addition to those mentioned, had become, or were gradually becoming, nearly useless, it was left to private speculation to supply what was wanted. And if ever there was an instance well adapted to point out the absurdity of applying a principle universally, which may be true in most cases, but may not be true in some, it is that of demand and supply in the matter of education. The demand has always been great, for education of some kind or other never was neglected in any country; but increased demand has not improved the quality of the supply, though the activity of the supplier has been stimulated by competition. The reason is obvious: the quality of the supply of education cannot be judged of as that of a man's meat and drink, and clothing; and, further, the supplier will and must adapt what he has to offer, to the existing prejudices of the people.

We shall not omit what we consider to have been one of the unfavourable effects, or accompaniments, of this development of our national industry; and in doing this, it cannot be supposed that we would undervalue the services of those truly great men, whose genius and whose labours have contributed, and are contributing daily, to the happiness of every individual, by bringing within his reach a greater number of those objects which tend to make life desirable and happy. But we must not shut our eyes to the fact, that the energies of this people have long been turned nearly altogether to material objects, and their thoughts to the consideration of the properties and relations of matter, without further reference to the condition of society than as it affects production and consumption. Thus the ingenuity of a small number is exercised as discoverers and inventors, and the mass are occupied in producing and distributing; and such must be the state of a nation where the arts are

progressive, where capital is accumulated, and industry is habitual ; but we must observe that such a state of progress and prosperity in one direction may co-exist with a state of society which viewed, in all other relations, may be stationary, or even retrograde. Thus in this country, while the nation for many years was increasing in wealth and external prosperity, there was little progress made in those sciences which embrace the noblest objects of human contemplation, and also the most difficult, because the relations of the things to be considered are the most varied and complex—the conditions on which depend the happiness and stability of society—those conditions without which wealth when acquired cannot be enjoyed, when accumulated cannot be preserved, and without which it cannot ultimately be either accumulated or acquired. Thus at the close of the last century, and for a considerable part of this, almost the only results of thought and industry that command our admiration were, with some few exceptions, those which belong to the improvement of the useful arts of life, as they are termed. Valuable as these arts are, they are of diminished value and of doubtful security in a country where they co-exist with a mass of ignorance and misery, which, though not produced by them as causes, must, as things are constituted, exist with them.

Barren and unprofitable as many of those branches of knowledge appear to be which are now cultivated with so much assiduity, it cannot be said that even the most trivial among them does not occasionally lead to discoveries or results calculated—to use the words of one who formed a juster judgment of the ends of science than many who have more successfully laboured in it—“to enrich human life with new discoveries and wealth.”—(*Organum*. 1 aph. 81). And those who are occupied even on an unproductive soil have at least the enjoyment which accompanies and is one of the rewards of labour—the satisfaction of struggling with and conquering difficulties, and seeing, numbering, registering, describing, or arranging something that nobody, or very few, have seen numbered, registered, and described or arranged. But the tendency both of the higher exertions of the intellect, when confined to the study of the phenomena called

those of nature, and the tendency of these much less elevated exertions of the mind, which are more particularly limited to observation, description, naming, registration, and arrangement, are both opposed to the investigation of those phænomena which make up the existence of society, and of those principles according to which, in order to exist happily, it must be governed. Thus in running after matter, as it is termed, we have become most *material*, and we might almost conclude, from looking at the nature of those studies which largely occupy the youth of this country, and of those objects for which learned societies and other similar associations exist, that there are no other objects but those *special* objects that are deserving our notice. It would seem to have been hardly considered that there are *general* objects of inquiry and of research which embrace the interests of the whole community, and to which those *special* objects are so far subordinate as to depend for their effectual prosecution on the previous conditions being fulfilled.

It follows from what we have said, if it is true, that a large part of this community, who possess considerable attainments of the special kind, are not awake to the importance of the general question of Education, which briefly expressed, is—the forming of the moral and intellectual character of the nation; the moral having, as we view it here (independent of the particular sanctions by which its precepts are enforced) a reference to the conduct; the intellectual to that discipline of the faculties which shall be the best preparation to qualify every man to perform his functions as a member of society, and also for the special object to which each person from choice, inclination, or necessity may devote his life. We believe that many persons, who possess high attainments in several of the special branches, have unfortunately had so little discipline in these general branches as to be not merely indifferent to, but opposed to that general education which embraces the interests of the whole community. Accordingly, by the constitution of many societies for promoting the improvement of all classes, and particularly the classes termed the working classes, those subjects are solely or mainly considered which have for their

object the investigation of the phænomena of nature and their practical applications ; or the observation of phænomena where the gratification of curiosity is the end and limit of the inquiry. Other subjects are considered as of a controversial class, and are excluded as being likely to cause discussion : it being not yet generally seen or admitted that it is possible to say what a thing is without saying what it ought to be—that it is possible to discuss moral questions without deciding either on one side or the other, and to discuss every question that concerns the well-being of a state without being a partizan.

The great increase of our towns, the want of instruction for the poorer people, and the alleged deterioration of their character owing to this and other causes, did not attract the attention of the government—that is, of the few concerned in the administration of the country. How far we might have gone in our downward career but for the active interposition of benevolent individuals and religious associations, it is now difficult to say ; for, though the education that has been supplied within the present century to the working classes is not that which we conceive best adapted to their condition, how is it possible to estimate the mischief that has been prevented, or to deny that much has been prevented ? The classes commonly called the religious (not, as we suppose, with any tacit implication that all the rest are irreligious, but on account of their greater zeal and greater sincerity) seized—with an instinct rather than adopted as a principle deduced from enlarged considerations of the social state—on religious instruction as a means of remedying the evils which society was suffering from the want of an organized system of education, and preventing their recurrence. Each religious sect, in prosecuting its object, has acted so far independent of every other as to impress on the children under its care its own particular tenets ; but the general principle acknowledged by all in the constitution and administration of their schools is, the necessity of so training up children as to habituate them to right conduct under the sanction of fixed and immutable principles. That these associations for the instruction of the poor have eminently contributed to the conservation of

order, of obedience to the laws, and to the stability of society, we freely admit; and this is no small praise. In a society constituted, like ours, of a thousand contending elements, obedience to law is essential to its improvement; and the general stability of the system is a necessary condition to its safe and gradual progression. If, then, such associations have done less than many expect or wish for the moral improvement of the people, as already explained, and still less for their intellectual discipline,—which is as necessary to make a free, sound, and vigorous mind, as proper food and exercise to make a strong and healthy body,—it may be said, in reply, that this is what they never undertook to do, what they cannot do efficiently, and is precisely that which remains for society at large to do—that is, the State. The efforts of these societies have mainly, perhaps altogether, been directed to that which we conceive is their proper function—conservation, not progress; and such would still be their function under a general system of education—to preserve and maintain what the State has originated and established. Their proper and useful function is to act in subordination to the State, not to act as if they formed no part of it, still less to act in opposition to any measures which the State shall have judged necessary for the general purposes of good government.

The actual condition of this country may be thus briefly stated as to the question of Education.—We possess numerous endowments for Education, with a total income of probably not less than 1,500,000*l.* per ann. many of them either altogether useless, or much less useful than they might be made, if their constitutions and rules were adapted to our present wants. That there is a wish for this adaptation is manifested by the numerous applications to the Court of Chancery, by the unauthorized changes made in many of them by the managers or trustees, and in some cases by special acts of parliament having been passed to effectuate particular purposes. The various religious denominations into which the country is divided have shown by their zeal and energy, and by the amount of voluntary subscriptions raised for their respective objects, that they are willing to contribute towards the general education of the people that part

which, in a country where there is only one religious denomination, would be contributed by the State, but, in a country where all denominations are permitted to teach their doctrines, seems most appropriately left to the zeal and, if we may be allowed the expression, the competition of the different denominations. By the establishment of Mechanics' Institutions, libraries, lectures, and other aids for the improvement of the artisans, and those who wish to continue their education after leaving school,—most of which belong to the denomination of *special*,—it is obvious that a preparation has been made for the foundation of schools of special instruction in the arts and sciences. The same is the case with education for purposes commonly called professional, and such as is given in colleges and universities, as to which the State has yet done nothing more than to incorporate, or permit to exist, certain bodies, with particular powers for giving such certificate of proficiency, or such formal permission, as shall enable a person to fulfil the conditions required by law or custom for entering on the practice of a profession. As to the way in which such bodies exercise their several powers, the State at present does not directly concern itself. Each body or set of men, then, who have interested themselves in the education of the people have been working separately and independently, each in their own particular sphere. To render all these different attempts more efficient, to give them a unity of purpose, without interfering with their particular objects, is the business of the State; but, further, it is the business of the State to do what none of these bodies have attempted—to lay the foundation of a general education for all classes, which shall have for its object to cultivate the faculties of the understanding by a training adapted to the wants of every member of the community.

To say, as some say, that the activity of societies renders the exertions of the State unnecessary, is a proposition that involves a contradiction; for if the union and co-operation of the whole of society are not necessary or useful towards attaining the general end of that society, why is it necessary or useful to have societies for the purpose of attaining the ends which those societies severally have in view? why not leave the at-

tainment of the ends to the activity of individuals? But it is admitted and acknowledged by the act of union of such societies, that the ends which they severally contemplate can only be attained, or are better attained, by the formation of such societies. But as each society has, and professes to have, its own proper and especial end in view, and as each society acts without the co-operation of other societies, it follows that, if there is any general end which ought to be attained, such end cannot thus be attained; and if it be said that all these societies, though acting independently, and, as it appears to us, sometimes adversely to one another, still conspire to one general end, we may ask, what is that general end which is or can be accomplished, either by individuals who do not co-operate, or by sets of individuals who do not co-operate? The answer is, there can be none; and the further answer is, that each has a *special* object in view, one which does not concern the *whole* of society; and therefore, even if these special objects all taken together comprehended the *whole* of society, (and this is far from being the case, for many thousands of persons do not fall within the class of objects comprehended by any of these societies,) still there would remain the *general* end unprovided for. This state of the case cannot be evaded, unless it should be denied that there is any general end in Government to which all special ends are subordinate. But there is this general end in Government, and this general end is to promote the general good.

It only remains to observe that all that can still be urged, and is urged, against the State undertaking the *general* care of Education is this—that it may do harm, or that it should not do such and such things, or that such and such things are better managed by societies, or should be left to private competition, or that the interference of the State will stop the stream of private bounty,—all which matters do not touch the question, Whether the State should direct Education or not. The first inquiry is, what the State can do—what it can not do? The next is, out of what it can do, how much it ought to do—what it should order, what it should forbid—what it should discourage, what it should encourage—what it should direct and superintend, what it



should leave free and uncontrolled? The third inquiry is, how it must effect that which it has resolved to do?

It is the business of the philosophic legislator to answer the first two questions. It is the business of the practised statesman to give effect to the conclusions of the legislator, and to answer the third question by combining the various elements of improvement which an energetic people and a progressive society have long been accumulating and now offer, ready to be fashioned by his hands; and while he gives to every member of the State that freedom of action which is necessary for its just development, to watch over the healthy condition of the whole body with untiring vigilance and paternal care.

*Note A.*—Since writing what appears in the text, we have examined the Master's Report of the 25th July, 1797; and though what is said to have been done was then done, it would hardly be possible to select a case as a precedent which is more open to fundamental objections than this, in which the report above referred to was made. The case was that of the Attorney General v. Tonner, referred to in p. 49.

It would seem from the Report in Russell, 585, that what the Court was said to have done before, had been done in the case of *Monmouth School*; whereas, on referring to the Registrar's book, it appears that it was done in the case of *Newport School* (Att. Gen. v. Tonner), of which also the Haberdashers' Company are trustees. The income of the lands which the founder gave to Newport School was, at the time of the gift, 175*l.* exclusive of casual profits arising from wood. The founder apportioned the whole of this 175*l.* in the following manner, as appears by the Master's Report (25th July, 1797):—

|  | <i>l.</i> | <i>s.</i> | <i>d.</i> |
|--|-----------|-----------|-----------|
| Preacher . . . . .                                     | 20        | 0         | 0         |
| Master . . . . .                                       | 40        | 0         | 0         |
| Usher . . . . .  | 20        | 0         | 0         |
| To binding three poor boys apprentices . . . . .       | 24        | 0         | 0         |
| Four godly ministers, visitors of the School . . . . . | 1         | 4         | 0         |

Carried forward £105 4 0

|   | <i>l.</i>            | <i>s.</i> | <i>d.</i> |
|---|----------------------|-----------|-----------|
| Brought forward . . . . .                                   | 105                  | 4         | 0         |
| Poor boy, scholar of the School, for ringing the bell       | 1                    | 0         | 0         |
| Ditto, for sweeping the School . . . . .                    | 1                    | 0         | 0         |
| Repairs of School and Alms-houses . . . . .                 | 5                    | 0         | 0         |
| Four scholars to be sent to the Universities . . . . .      | 20                   | 0         | 0         |
| Four poor people to dwell in the four Alms-houses . . . . . | 20                   | 16        | 0         |
| Twenty poor people of the Company of Haberdashers . . . . . | 20                   | 0         | 0         |
| Clerk and Beadles of the Company of Haberdashers . . . . .  | 2                    | 0         | 0         |
|   | <hr/> £175 0 0 <hr/> |           |           |

The case of this School was something peculiar. The lands which the founder gave to the Haberdashers' Company (who, for the purpose of this charity, were constituted a particular corporation) for the support of the School, and other pious and charitable uses, were then worth about 200*l.* a year. It has been shown that the whole sum which he apportioned among the objects of his charity was 175*l.* The founder reserved during his life a power to make leases, reserving 175*l.* per annum; or more, all taxes paid, and to receive the rents, and to cut and carry away all timber and underwood, and to dispose of the same by will. The founder, in consideration of love and affection, demised the estate to his nephew for twenty-one years, at a rent of 175*l.* per annum, which lease was afterwards renewed. By his will, dated in 1660, he directed the corporation to grant a future lease to the same lessee for a reasonable time, at the same rent. The Corporation accordingly renewed the lease to the same lessee, at the same rent, for seventy years. The founder by his will left the wood to the Corporation, to cut and sell to a certain amount, if a good price could be had, and to lay out the produce in land, "for the better securing and more sure payment of the several sums of money appointed." On the expiration of the lease of seventy years in 1784, at which time the value of the whole estate had much increased, the heir-at-law claimed the rents and profits above the 175*l.* per annum.

It was declared by the Court that there was no resulting trust for the heir, the founder having given the *whole* to the charity. It was true that he had, by the reserved

power of leasing, not given the whole in possession, but he had given the whole, subject to the determination of the lease or leases to be granted, on the expiration of which leases the charity took the whole profits. This determination seems to be perfectly correct. Lord Commissioner Eyre further declared "that the master must propose a plan for the surplus, having regard to the directions of the founder." The master's plan contained provisions for increasing the allowances to the several objects named by the charity, and, in addition to them, it included a writing-master, at a salary of 30*l*. Now the extract which we have given from the master's report shows what were the component parts of the founder's college (for such the foundation is), and what sums were to be paid to each person. There is no room left for a writing-master in the founder's scheme; all the places are filled up by the donor. It being clearly determined that the founder's heir had no claims on the increased rents, one would suppose that any given writing-master in England had still less claim. To introduce a personage filling a *new* office into the founder's scheme, is just the same thing as if any other new functionary had been introduced, such as a fencing-master, dancing-master, or any other. The founder gave the 175*l*. (the whole of the *then* rents) to the persons designated by him; and on the expiration of the leases, he gave to the same persons (for he mentioned no other) that sum, and the additional rents which the charity was to enjoy after the determination of the leases. The master's report was not drawn up with "regard to the directions of the founder." It was confirmed, as we have seen, in 1797 (after some exceptions had been taken to it on another point); but the intrusion of the writing-master into the founder's college seems have been acquiesced in by all parties.

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*Note B.*—Queen Elizabeth, by letters patent, empowered Robert Pursglove, then suffragan Bishop of the see of Hull, to found a Grammar School in honour of Jesus Christ our Saviour in the town of Tideswell, to be called the School of Jesus Christ our Saviour. The letters patent constituted the master of the school and his successors, with the vicar and wardens of the parish of Tideswell, a corporation; and lands were conveyed by the founder to the first master (whom the founder appointed), with the vicar and wardens, as such corporation, in trust for the school, and for other charitable purposes. One Brown, the master of the school, having been collated to the vicarage subsequently to his appointment as master, an Information was filed, alleging that it was contrary to the intention of the founder that the master of the school should be also the vicar of the parish; and further alleging that such union of the two functions in the same person had caused an undue application of the funds; and suggesting, that if the master refused to resign the vicarage, he ought to be removed from the school.

It seems pretty clear from the tenor of the instrument of foundation (dated the 18th of June, 1560,) that the founder never contemplated the union of the two offices in the same person; but this having taken place, how was the mischief to be remedied? A decree was made on this information, and, among other things, it was ordered (by Sir J. Leach) that the master (Thomas Brown) should elect either to give up the mastership of the grammar school or to resign the vicarage.

There seem to be two objections to this part of the decree. In the first place, as to the vicarage, the Court had no jurisdiction. In the second, the master is a corporator; and it is generally understood to be established that the Court of Chancery "has no jurisdiction with regard either to the election or amotion of corporators of any description.—Corporators, constituted trustees, have indeed sometimes been, by decrees of the Court, divested of their trust for an abuse of it, as any other trustees would have been; but that is very different from divesting a person of his corporate character and capacity." *Sir W. Grant v. Earl of Clarendon*, 17 Ve. 498.

The case of the Att. Gen. v. Brown does not appear to be reported. Numerous other Charity cases are also unreported, and therefore seldom acted on or referred to. If they were all collected, the subject would be rendered somewhat more difficult than it is, inasmuch as the number of conflicting cases would thus be materially increased.

GEORGE LONG.

## ON THE SEMINARIES FOR SCHOOLMASTERS FOR THE WORKING CLASSES IN PRUSSIA.

FROM the article "Elementary Schools in Prussia,"\* it is evident that considerable progress has been made in that country towards raising teaching, even in the instance of the lower classes, to an art: but as it is not long since the attempt has been made, even its first principles have not been reduced to a system of fixed rules; nor could it reasonably be expected that such should be the case. The object of the art is the cultivation of the human mind; than which, as it is well known, there is nothing in this world more variable, and less to be subjected to certain rules and laws: for although it has always been the most arduous, and at the same time the most important object of philosophy, to investigate the powers, operations, and extent of the human mind, our knowledge of it is still very scanty and imperfect. But, imperfect as it is, it seems in some way sufficient to enable us to direct its powers and operations to a certain end, if used in the education of children, and employed with judgment. Wherever an attempt has been made to educate children in a manner agreeable to our knowledge of the constitution of the human mind, it has led to very important practical results, which would without doubt long ago have been accumulated, if there had been means of preserving them in a practical way. Such means, however, have not existed. The experience and ingenuity of a distinguished teacher, and the practical results arising therefrom, have always been lost to the art and the public as soon as he ceased teaching. Each new master, upon commencing his profession, has been obliged to invent as it were the art, and to ascertain by experience its fundamental principles. He commonly has had a pretty clear idea of the manner in which his

\* Vide Vol. 1. p. 145.

education terminated, and of what happened on the last stage of his instruction ; but only a confused remembrance of the manner in which the first elements of knowledge had been imparted to him. Hence it has been found that the number of persons who have been able to teach the higher branches of knowledge, are much greater than those who are capable of instructing children. The former unite their own experience to that of their teachers, and thus their art becomes more perfect ; the latter have not such an advantage, and are reduced to their own resources alone.

There has existed, therefore, a certain accumulation of practical rules applicable to instruction in the higher branches of knowledge. But it extends not far. It is the result of the manner in which a teacher had been instructed, and of his own ingenuity and good sense. It is obvious that many teachers, gifted with extraordinary talents and great zeal, must have at various periods considerably advanced the art of teaching by their superior modes of proceeding, and unremitting attention to the duties which they have had to perform ; but it is equally obvious that a great part of the results of their experience must have been drowned in the negligence and want of zeal of those who have been instructed by them, and in this manner again lost to the art. Thus the art of teaching has ever remained as it were in its infancy.

The first step for creating a continual accumulation of rules and practices in teaching was made in Germany by the erection of the pædagogical and philological seminaries. With regard to them, it was laid down as a fundamental principle, that those persons who were most distinguished by their acquirements in any branch of knowledge must also best know how to impart it to others who were to be teachers, provided they themselves are endowed with good sense and a sufficient knowledge of human nature. Such persons were to be found chiefly at the universities ; in consequence of which, these seminaries were united to the superior institutions for erudition. Persons instructed here became acquainted with two different manners of teaching a branch of knowledge,—that in which they had been instructed at school, and that which had been imparted to them in the seminary ; and it was

left to their judgment and good sense, to select which of them was to be applied in schools, and to what extent. The expectations regarding the advantage which would arise from these institutions were very great at the time when they were erected, and I think the experience has not fallen far short of them. In all the higher schools in Germany, the instruction in every branch of knowledge has greatly and rapidly improved, to the great advantage of the present and future generations. As a ground for this assertion, I shall only observe, that fifty years ago there were hardly found more than forty or fifty persons in the whole of Germany who were able to prepare a critical edition of a Latin or Greek author, but their number now without doubt exceeds five hundred. It may even be maintained, with a high degree of probability, that at least one such person is to be found among the teachers of every grammar school.

When the method of teaching, introduced by Pestalozzi for the instruction of the lower classes, was known, and the means were considered by which it could best be transplanted into the schools of Prussia, the erection of seminaries for teachers was as it were suggested by the great success with which the pædagogical and philological seminaries had been crowned. Several young persons, inclined to dedicate all their time and talents to teaching, were sent to the school of Pestalozzi, to acquire his method under his own auspices; and after their return to Prussia they were ordered to establish and arrange seminaries for the instruction of teachers for the lower classes. Some of them are still at the head of such institutions. The total influence which these establishments are destined to exercise over education is far from having as yet taken place; it can never be well estimated until a considerable number of years have elapsed; but it has already been enough to justify a great portion of the expectations which the government had conceived respecting them, and to attract the attention of all those who wish to promote this great object of internal policy.

Although thirty years have not yet elapsed since these establishments were first formed in 1809, their number has already increased to about fifty; and it is thought that the number of teachers issuing from them annually



is sufficient to satisfy the present demand. They are not of equal extent; the number of students in some of them amounting to upwards of a hundred, while in others they fall short of thirty. The general opinion, however, is, that even the largest of them should not exceed the number of between seventy and eighty. The number of the teachers at these schools varies of course with that of the students: there are generally from three to six in each school; but, in the larger, several assistant teachers are employed for some peculiar branches of knowledge.

The seminaries are commonly erected in towns of moderate size. In great towns the minds of the young men would be too much diverted from their studies by the attractions of social life, and it would be impossible for the teachers to watch their moral conduct with the care which is requisite. Small towns or villages, on the contrary, would exclude them too much from society; besides, such places are rarely possessed of libraries, museums, &c. which are requisite for promoting the studies of the students: these the larger towns are generally possessed of.

As the teachers trained up in these establishments are obliged to serve the public at once, and not some particular community or institution, the Prussian government has thought it expedient to place them, in some measure, on the same footing with the universities. The local authorities of the places in which they are erected have no right to interfere with their internal arrangement; nor are they subjected to any kind of superintendence, as is the case with grammar schools and similar establishments. The seminaries are placed immediately under the provincial government, which is charged with the care of improving their external circumstances, to order changes in their internal arrangement, to superintend the progress of their labours, to receive proposals for improvements, and to approve or reject them. The latter, of course, must previously be communicated to the ministry.

The most important duty to be performed on the part of government, is that of making choice of the head-masters or directors of the seminaries. Knowledge, industry,

good sense, and integrity, are not sufficient to enable a man to perform with effect the duties of such a charge : it requires a peculiar turn of mind. Deep religious and moral feeling must be intimately interwoven with a considerable degree of love for the human race, and an ardent desire of promoting its welfare. To this, such a person must add a clear idea of the object which is to be obtained by his exertions, and a perfect knowledge of all the means which have been devised and tried by experience for that purpose: the latter qualities can of course only be obtained by teaching in the seminaries themselves. The directors are bound to send annually to government reports upon the state of their institutions, in which they are expressly ordered to insert their opinion of the effects of the labours of all teachers employed under their auspices; this renders the choice of a director, whenever a vacancy occurs, a matter of comparative ease and safety. It is now a received principle, that nobody can be the director of a seminary who has not previously been a teacher in such an institution for several years. Less attention is paid to the qualities of the under-teachers; but as soon as the director observes that one of them is not quite fit for the effective discharge of his duties, he reports the fact to the provincial government, which without loss of time removes him, and replaces him by another person.

The greater number of the students live in the buildings of the institution. All of them receive instruction without payment; with regard to board and lodgings, some are maintained gratuitously, while others pay a small fixed sum. The original plan was, that all of them should reside within the walls of the establishments; because in this way not only their moral conduct would be better watched, but habits of order and cleanliness would be more effectually acquired. But as the buildings are commonly not large enough to receive the whole number of the students, a few of them are permitted to live without the walls of the seminaries with their parents or relations.

It is now known throughout Prussia, that all persons desirous of sending their sons or relations to a seminary, for the purpose of being trained as teachers, must apply

to the director by a written request. At a certain period of the year, commonly in summer, all the aspirants are summoned, and undergo a short examination. Those who evince the most knowledge and talent, and whose moral conduct bears examination, are admitted. But as a space of three years is required for the course of instruction to which the students are submitted, one-third only of the total number leaves the institution each year; and consequently one third only is annually admitted, except in instances where the government intends increasing the number of students.

The knowledge required from those who enter the seminaries does not extend beyond what is taught in the superior class of elementary schools; but as the boys generally leave the schools at the completion of their fourteenth year, and are not admitted into the seminaries before the completion of their sixteenth, they are required to have employed the intervening time in such a manner as not to have receded instead of advancing in their knowledge. The parents, therefore, generally take care to place them, during this period, either with some schoolmaster or clergyman, who charges himself with advancing them in their knowledge. Two of the seminaries, that of Bunzlau and the Orphanothropy in Koenigsberg, have preparatory schools attached to them; in which the boys intending to enter the seminaries are instructed between the fourteenth and sixteenth year.

In the examination which precedes their admission into the seminary, the candidates must prove—

1. That their religious and moral feelings have been aroused, that they are acquainted with the internal and external arrangement of the Bible, are able to explain its most easy passages, and know the principal articles of faith and moral commandments; also that they have learned by heart passages and hymns.

2. That they are acquainted with the principal facts of the history of their own country, and know the details of a few facts of general history.

3. That they are possessed also of a general knowledge of the geography of the world, and a more accurate acquaintance with that of their own country.

4. That they are acquainted with the elements of form, and the most simple properties of angles, &c.

5. That they have acquired a certain facility in mental arithmetic, in whole numbers, are acquainted with fractions, and understand the reasons on which this portion of arithmetic rests.

6. That they write not only a legible, but a good hand.

7. That they have been habituated to exercise their powers of thought, and can express their conceptions with order and perspicuity.

8. That their written compositions are free from any errors in spelling, and do not exhibit gross violations of grammatical rules. These compositions form a most important and decisive part of the examination, because they evince both the talent of the candidate, and the manner in which he has been accustomed to arrange his ideas,—indeed, the value of the instruction which he has received at school.

9. That they have had some practice in singing from written music, and have studied an instruction-book of music; also that they know how to play pieces on the piano-forte from the instruction-book.

10. That they have acquired a general knowledge of the organic kingdoms of nature, and are acquainted with the most remarkable plants and animals which are to be found in their own country.

Government has not yet found it expedient to determine by law what portion of knowledge shall be required from those who wish to be admitted into one of the seminaries. Hence this examination varies in some points, according to the views of the directors who are charged with the conduct of it.

At the time of admission into the seminary, the candidate signs an obligation to the purport that he will accept any situation of schoolmaster which may be offered to him by the provincial government within three years from the time of his quitting the seminary; and that, in the case of a refusal on his side, he will refund all the expenses the institution has been put to on his account, all the benefits he has enjoyed during his stay in the seminary, and even a fixed sum for the instruction itself.

Every seminary ought to have a small library, contain-

ing the most important writings on education, the principal books treating of those branches of knowledge which are desirable to be taught in schools, and in the manner in which they can be best taught, as also others which treat such subjects in a more scientific manner and order. Farther, it should possess the most common apparatus for experiments in natural philosophy, and a collection of the most necessary mathematical instruments. A good collection of written music, and another of prints and drawings, are also absolutely required ; as likewise an organ and a few piano-fortes. It is desirable that, in addition to these, there should be added a collection of natural objects, as minerals, stuffed birds, &c. Some maps and globes, however, cannot be dispensed with.

The whole system of instruction in the seminaries is founded on religion ; not on that kind of religion which displays itself in vain definitions and reasonings, nor on that which appears under the form of abject humility ; but that which is connected with, and as it were grown out of, the moral sentiments, and which above all other mental qualities is able to engender true public spirit and the love of mankind. For the purpose of giving firmness to the sentiments which arise from such a religion, they are supported by religious habits : many practices in the seminaries tend to this point. The regular attendance of the students at a place of worship is insisted on. They are not bound to attend the parish church to which the seminary belongs, but they must give an account of the sermon which they have heard in the church which they have attended. Every Sunday morning a sermon is read in a meeting of all the students, and in presence of one of the teachers. This is done by one of those students who is to leave the institution at the end of the term, and who therefore is exercised in reading a sermon with propriety, and in a manner to be easily understood. At the beginning and at the end of this religious act, a few lines are sung accompanied by the organ. A quarter of an hour daily, both at the beginning and at the conclusion of the instruction, is likewise dedicated to religious exercises. A small portion of a hymn is sung ; then a prayer, or a hymn, or a passage of the Bible is read ; and then again a small portion of a hymn is sung.

The conduct, industry, and progress of the students are closely watched. Each week a meeting of the teachers takes place, in which they confer and concur with regard to the manner in which those who do not appear to go on well are to be treated. Every three months there is a meeting of the teachers for entering their praise or censure in a particular book. The result only of their opinions with regard to each pupil is taken down, from which the testimonials are afterwards made which the students take with them when they leave the institution.

The discipline made use of in these seminaries is strict, but not severe. It resembles that which is used in social life, which has reference to the good opinion of those with whom we are connected and have intercourse. The director shows his disapprobation by admonition, warning, and rebuke; first privately, then in the meeting of the teachers, and lastly in presence of all the students. If that fails to produce a change, the student is confined to his room, he is deprived of the benefits he is in the enjoyment of, and lastly is expelled from the institution.

The students remain three years in the institution. The first year is employed in perfecting the knowledge which they have brought to the seminary when they entered it, and in giving it a better foundation. In the second year all the branches of knowledge which are taught in schools, are carried to such an extent as will give the future schoolmasters a commanding acquaintance with that which they will have to teach. The third year is principally occupied in teaching them how to impart knowledge in a practical way, for which reason a school is connected with each seminary.

The instruction which is imparted to the students during the first year of their stay in the institution may at first view appear superfluous, as commonly little knowledge is added to what they were possessed of at the time of admission. But if it is borne in mind, that nearly for every branch of knowledge a new method of instruction has been adopted for the lower classes, and that the safest way of disseminating these methods is that of imparting them to the future teachers in a prac-

tical way, it will probably be deemed the most important part of the whole course.

The second year is, as I have observed, appropriated exclusively to the increase of the stock of knowledge of the students. He will always be a bad teacher at the best, who does not know more of the matter than just that which he has to teach. The more he knows of the branch of knowledge to be imparted, the juster idea is he able to form with regard to it, and the more able is he to judge what is most important to be communicated, and what has only a subordinate value. But here, too, the extent of knowledge is not so much insisted upon as its intrinsic value. *Government itself has laid down the principle, that a moderate share of sound and well-digested knowledge is greatly to be preferred to acquirements more extensive and more superficial.* This principle is strictly adhered to by the directors, who all have a conviction that nobody is able to impart well any branch of knowledge which he does not well understand, and which he has not previously digested. They, besides, consider this part of the instruction as that in which the students will find an excitement to increase his knowledge when he has left the institution, and that his progress then will be slower or quicker in proportion as the foundation on which it rests is stronger and firmer. On this principle those of the students who evince great slowness in their progress in some branches of knowledge, for instance in mathematics, are excused from the study of it, but are obliged to employ the time in studying more profoundly those branches which correspond better with their capacities. Such persons are afterwards employed in schools where either such knowledge is not imparted, or other teachers are appointed to teach it.

The instruction itself is imparted in a systematic and scientific manner, nearly in the same way as it is in the upper classes of the grammar schools; and the same books are commonly put into the hands of the students which are used in these schools. These books are in general so arranged as to constitute as it were a passage from the desultory knowledge imparted in the elementary schools, to the strictly scientific treatises composed

for the use of those who wish to comprehend the sciences in their whole extent and in their most minute parts. By the use of these school-books, the students acquire a general view of the extent of human knowledge, and become acquainted with the scientific manner of treating each branch.

I now proceed to give a general view of the instruction imparted to the students. Religion occupies a conspicuous place. The students are instructed according to the tenets of the church of which they are members; and this is pursued so far, that they are able not only to answer questions on religious matters, but likewise to state the different Christian doctrines in a well-concerted discourse, quoting for every tenet the passages in the Bible upon which each is grounded. They farther are acquainted with the most prominent events of ecclesiastical history. The Bible, both the Old and the New Testament, is read with them, partly as a religious exercise, and partly for the purpose of instructing them in the best method of explaining the most difficult passages to children. When teaching in the seminary-school, the students are shown how to speak to children on religious subjects, in such a way that their conceptions may not only be easily comprehended, but also may be so expressed as to affect the minds of the children.

The study of their native language is attended to with peculiar care, as being the most important of the instruments by which the students will have to perform their labour: the speaking and writing it correctly is therefore insisted on with much strictness. For this end the grammatical part of the language is treated with accuracy; and all the results of the most modern investigations with regard to the German language, which are of a character to admit of practical application, are communicated to them. In order that they may acquire a habit of writing with ease, they are also exercised in various kinds of prose composition. Another kind of exercise consists in making a discourse, or a kind of lecture, first on some subject chosen by themselves, and afterwards on one proposed to them. For this exercise they are sometimes permitted to prepare themselves; at



others they are required to perform it extempore. They are also requested to employ a portion of their leisure hours in reading to one another the classical German authors, poets as well as prose writers; and in the course of their reading to explain those passages which are obscure, contain some allusion, or present any other kind of difficulty.

Though mathematics, properly speaking, are not taught in the elementary schools in the country, but only in those of the towns, they are studied to a considerable extent in the seminaries. Those students who show a talent for mathematics go through a regular and complete course of the geometry of lines, planes, and solids; as a practical exercise, they are also instructed in the art of surveying, but without the use of artificial instruments.

Arithmetic, and even algebra, form a conspicuous feature in this instruction. The students must acquire a facility in casting up accounts of every description with quickness and exactness, and gain a thorough acquaintance with the rational principles on which each arithmetical operation rests; thus fitting themselves to explain them to their pupils with clearness and precision. In this instruction the practice is to treat arithmetic first in the abstract, and then to proceed to the application of the operations to practical cases, in order that the students may be accustomed to a regular and methodical proceeding. In addition to this, they are exercised in casting up accounts mentally; and whenever they evince slowness in performing these operations, they are not permitted the use of figures till they have attained a certain degree of facility in calculating without them. The instruction in algebra comprehends simple equations, with one or more unknown quantities. Here, too, the students are not permitted to write down the equations, but must solve them mentally. Besides this, they are instructed in proportions, the doctrine of progression, the binomial theorem, and pure and adfected quadratic equations.

Though natural history has only in later times been introduced into the elementary schools, it is intended to carry this branch of knowledge to a considerable extent; as well because it affords one of the best means of awaken-

ing the faculty of observing and giving activity to the mind, as on account of its use in practical life. The students receive, therefore, a pretty complete instruction in it, and this in a methodical way. A general view of the three kingdoms of nature is first given to them, and this is followed up by an enumeration and description of the principal products of each. Then those products are selected which occur in the Prussian territories, which are described with more minute particulars. In this course frequent opportunities offer themselves of mentioning the different applications which are made of these productions in domestic economy and manufactures, and the less common of these applications are noticed with some detail. Thus technology is united to natural history. In order that the impressions made in the course of this instruction may be rendered more permanent, some collections of mineralogy, of birds, insects, &c. and some good figures of animals, &c. are laid before the students.

Equal attention is also paid to natural philosophy, a branch of knowledge which is of longer standing in the grammar schools of Germany than any other except the ancient languages and mathematics. No other can be more recommended on account of its usefulness, and the charms with which it captivates the mind and excites it to activity. But as this branch of knowledge has made so great progress in modern times, that it is impossible to pursue every part of it to any considerable extent without persevering in its study a great length of time, the German teachers have thought it expedient to confine their instruction to general principles. The students, therefore, obtain only a general view of the science and of its principal divisions, that they thus may be enabled to complete their knowledge at a future time, if they should think it advantageous to enter on the minute study of any one branch. That this instruction, however, may not merely fill the memory with useless notions, the explanation of the principal laws of nature is given with proper detail, and illustrated by well-adapted experiments as far as it is possible. The apparatus for such experiments is as simple as it can be made, in order that the future schoolmaster may be enabled to

explain many of the natural phenomena by means which the domestic economy of every house affords. Those of the students who show a peculiar turn for this kind of study, are instructed in making instruments, such as thermometers, or small models of pumps, machines with wheels, &c.

The instruction in history in the seminaries, differs much more from that imparted in grammar schools, than that of many other branches of knowledge. Ancient history, which in the schools forms a conspicuous object, is not taught in a connected and systematic manner. A few of the most important facts only are communicated to the seminarist. The history of the middle ages is treated more extensively, although in a cursory manner. But modern history is taught in a more systematic manner, but even this not in great detail, except as far as it is connected with the history of Prussia: but the history of their country is taught with considerable minuteness as regards the principal events, with a short indication of their effects on the condition of the country and its inhabitants. The chief object of this historical instruction is, not the accumulation of a great number of historical facts, but the implanting such facts as are connected with the life, condition, and occupations of the great body of people. For the purpose of bringing this knowledge into a closer connexion with life, the students are frequently requested to narrate orally a larger or a smaller portion of history, which is indicated to them; in doing which they have to keep in view some particular end or object, and to arrange the matter in a connected and perspicuous order.

The instruction in mathematical geography, or what in England is called the geography of the globe, is not carried to a great extent. It is limited to the explanation of those phenomena which result from the connexion of the earth with the solar system, and which serve to give a just idea of the causes of the seasons and of climate; together with as much as is required for the use of maps. Then follows a general survey of the divisions of the globe, and a short description of each of them. In doing this, all the existing political divisions are excluded, in order that the characteristic features of the surface of

the earth may be observed more distinctly, and thus better impressed on the mind. When that has been effected, the present political divisions are briefly added. After which follows the geography of the Prussian monarchy, which is treated in much greater detail; and the whole course concludes with the description of the province in which the seminary is situated. The latter, of course, contains many very minute particulars.

Singing and music constitute a most conspicuous branch of instruction in the seminaries. All masters in elementary schools must teach singing, because it forms an integral portion of the church service, and it is the custom for the whole congregation to join in the singing with a loud voice. This art is taught according to the system of Nægeli, a Swiss, in a methodical manner, beginning with instruction in the principles of time, and then proceeding to the theory of harmony, &c. It is carried to such an extent, that the students are able to sing easy compositions at sight. Those who show a talent for music are carried to a much further point, especially in those provinces of the monarchy where the people evince much taste for music and singing.

Another reason for the students learning music arises from the fact of many situations of schoolmasters being united with those of organists; and in the written testimonials, which are delivered to them on their leaving the institution, it is always expressly stated whether they are qualified to act in the latter capacity. In order to obtain such a testimonial, the student must have acquired so much of the art as to be able to play at sight any piece of sacred music that may be presented to him, and to compose preludes, postludes, and interludes; he must also be acquainted with the theory of music, or the thorough bass. The students receive also some instruction in playing the violin, because this instrument is the most proper for being used in teaching singing.

Drawing is not carried to a great extent. The part upon which the greatest stress is laid, is that which is connected with the elements of mathematics, by the aid of which students are made acquainted with the regular and irregular forms which are of most frequent occurrence, and learn to draw them. They are also re-

quired to obtain some facility in copying drawings and prints, and in delineating objects from nature. They receive also some instruction in perspective. Those seminarists who evince talent not only draw single objects, but also landscapes.

Some instruction is imparted to the students on the structure of the human body; and peculiar care is taken to point out what is conducive and what is hurtful to health, with the most simple and approved remedies. To this instruction is added a short course of psychology, in which the chief phenomena of the human mind are indicated and explained.

Though the Prussian government has not yet thought it expedient to determine by law the extent to which each branch of instruction is to be carried, it is found that there exists no material difference on this point in the different institutions. This arises from two circumstances. The directors of the seminaries pay annually a visit to one or two of the institutions, which are not at too great a distance from them, in order to see the manner in which the instruction is carried on, to observe the differences between their own practice and that of other masters, and to form an estimate of the effects of the different methods. At the same time, they notice the subjects that are taught, and how far they are conducive to the proposed end. Thus any useful branch, which has been commenced in any one institution, rapidly spreads through all: added to which, every change in the subjects of instruction either emanates from government, or can only be introduced when the express permission of government for so doing has been obtained. Thus all the seminaries are now brought near to one uniform standard, and, consequently, carry their instruction nearly to the same point.

The third year of the stay of the students in the institution, as already observed, is partly employed in completing their knowledge, but more especially in practising the art of teaching. During their instruction in the first year, they are made acquainted, in a practical way, with the adopted methods for nearly every branch of knowledge. In the same period they receive some instruction in general and special pædagogic, or the science

of teaching. This instruction is not imparted to them by lectures, which they would have difficulty in understanding, but by entering into conversation with them. Their attention is first directed to the general principles and principal objects of education ; to which afterwards are added the duties of a teacher, not only as a person who has to teach, but also as one who has to educate the people,—who has not less to attend to the improvement of their moral qualities, than to the enlargement of their mental faculties.

During the second year they have to make a course in the method, or the art of teaching. This is done in a more regular way. First, the general principles of instruction are explained, and then the manner in which they are to be applied to each branch of knowledge. All subjects to be taught in elementary schools are taken into consideration ; and their attention more particularly directed to two objects, viz. the manner in which a person may be taught with the best effect, and the extent to which instruction is to be carried. This instruction is then followed by observations on the discipline of schools ; the order in which different branches of knowledge are to be imparted, and the relation in which the schoolmaster is placed with regard to his superiors, the inhabitants of the parish, the parents of the children, &c. During this instruction the students become, by degrees, acquainted with the principal books and treatises written on methods in general, and on the method of every branch of knowledge in particular. These books are found in the library of the institution, and every facility is afforded to the seminarists for reading them. They are not obliged, by the discipline of the seminary, to read them ; but means are taken for ascertaining which of the books have been read by them, and with what degree of attention and interest. Every student, before leaving the institution, is bound to deliver to the committee of examination a catalogue of the books treating of the pædagogic or methodic arts which he has read, together with an abstract of each of them ; which, although short, ought to be in some manner complete. Nothing is more effective in keeping up the industry and attention of the seminarists than this practice.

This theoretic instruction in the art of teaching is terminated in the second year, and is followed in the third year by the practice. According to the laws of Prussia, a school is attached to each seminary, in order that the future teachers of elementary schools may have an opportunity of exercising themselves in the application of what they have been taught. Here they are to learn what they have to do, and how it is to be done. Many of these schools are attended by so many children, that they are divided into three classes; while others have only two, and others again only one. When the school is divided into three classes, the two lower are considered as constituting a country elementary school, and all three together a town elementary school. Those students whose progress has not been such as to entitle them to a situation in a town school, make their exercises of teaching in the two lower classes only.

When the students begin the practice of teaching, they are divided into four or five sections: each of these sections, consisting of between three or six individuals, has to teach two branches of knowledge at the same time for eight or ten weeks; and, when that time has elapsed, it takes up two other branches. Thus each is exercised in teaching every branch, and is commonly ten or twelve hours weekly employed in teaching. During the remainder of the school-time they continue themselves to be instructed in the more difficult branches of knowledge by the teachers.

The arrangement made for practising teaching is as follows: the teacher of the seminary, who has to superintend the instruction in any particular branch, informs the student first what he has to teach, and how to treat the subject, and, after allowing him some time to consider it well, he is directed to begin his work in presence of the teacher, who observes him with attention; but, unless he conceives the student is taking quite the wrong way, does not interrupt him. In that case he supplants him, and shows him how to manage the matter. After the lesson, the teacher tells the student his opinion on his teaching, and makes some observations. During the instruction, the student who is to take up the task when the other passes to another

branch of knowledge, is commonly present, that he may know where to begin his work. Besides, there is a journal in the class, in which the labour of every hour, the branch of knowledge, and the portion of it which has been taught, is registered. This arrangement is intended to prevent the omission of any part of instruction. Though the students are, properly speaking, the teachers in these schools, the children frequently learn more than in common elementary schools; which is indicated by the circumstance that, in many places where there are seminaries, the parents give the preference to these schools, and apply for the permission of sending their children to them.

During this practice a conference is held once a month between the students and the teachers of the seminary, in which the scanty experience of the students is supplied by the more extensive experience of the director and teachers. In such conferences the discussion commonly turns on the instruction itself, the discipline, the treatment of a class or division, the character of particular children, their perverse inclinations, and the most proper means of correcting them. The director commonly takes pains to elicit the opinions of the students, and encourages an open and independent declaration on their side.

That no kind of knowledge may be wanted which is necessary for the proper arrangement of a good school, the students are by turn charged with the execution of some minor duties, such as keeping the lists of the absentees and other school lists, the receiving the children when they enter the school before the beginning of the instruction, the examining those who are not cleanly, the superintending them on the play-ground, &c.

No student is permitted to remain longer than three years in the institution, because such a practice would prevent the younger candidates from entering. Before the students leave the institution, they must undergo an examination; for this purpose a committee is annually formed. It consists of the teachers of the seminary and one or more deputies sent by the provincial government. As the latter are commonly members of the school committee of the provincial government, they



are thoroughly acquainted with the subject. The object of this examination is not merely to ascertain the stock of knowledge acquired by the future teachers, but the talents they possess for teaching, and the skill they have acquired in communicating to others what they know.

In order that the first point may be ascertained, they are submitted to a personal examination in all the branches of knowledge which they have been instructed in during their stay in the institution, and make some written compositions. The compositions are made in the presence of one of the teachers, and consist commonly,—1. of a catechetical essay on a given passage of the Bible or a section of the Catechism; 2. another essay on some branch of pædagogic and methodic art; 3. of a composition on general instruction and some scientific subject; 4. of the solution of some mathematical problems; and 5. of a composition of sacred music for the organ, with prelude, interlude, and postlude, as well as another to be sung by three or four voices.

The skill which they have acquired in teaching the students is tested by their catechising a division or class in the presence of the committee on some of the tenets of religion, and afterwards by instructing it in some other branch of knowledge. The subjects in which they will have to show their skill is announced to them the day before the operation takes place, that they may have sufficient time to prepare duly for their task.

According to the issue of this examination, but with a particular reference to the opinion of the director and the other teachers of the seminary, written testimonials are delivered to them. In these testimonials are specified not only their acquirements in knowledge and their skill in teaching, but likewise their moral qualities as far as they may be important with reference to their future profession. When all these points have been considered, the examinants are divided into three classes, and their testimonials are numbered I, II, III. Those who have acquired all the knowledge which is required by the regulations of government, and have distinguished themselves in respect of skill and morality, receive the testimonials numbered I, and are characterised by the expression *distinguished*. Those who have not acquired such a knowledge

in all the branches, but who have proved that they are acquainted with the principal subjects,—that is, with religion, language, arithmetic, and singing,—receive testimonials numbered II, and characterised by the expression *good*; sometimes *very good*, sometimes *nearly good*. Lastly, those who have not acquired a complete knowledge in the above-mentioned branches, but nevertheless have made such progress in some of them that they can be employed in less numerous and poorer schools, receive testimonials numbered III, and characterised by the expression *sufficiently instructed*.

W. WITTICH,  
Native of Tilsit, Prussia.

## THE PRIMARY NORMAL SCHOOL AT HAARLEM.

THE following interesting and important account of the Primary Education in Holland, from the pen of M. Victor Cousin, is the translation of part of an article which appeared some short time ago in a French periodical. Since the article was prepared for the press, Mr. Leonard Horner has published a translation of the whole of M. Cousin's work. As, however, it is desirable that the public should be made acquainted with what is doing in Holland, and Mr. Horner's is a work of some size and expense, the Editor has considered it desirable to retain the present paper.

"The Primary Normal School of Haarlem, in the centre of Holland, is an establishment of the Dutch government. From the circumstance of having been founded so long ago as 1816, it has had sufficient time to become settled, to develop itself, and to show how much it is capable of effecting. The reputation of its director, whom M. Cuvier has already distinguished as an excellent master, and as an author of valuable educational works, is very great; indeed he is held up as the model of what a schoolmaster ought to be. As an additional advantage, this Primary Normal School has been organized under the eyes of M. Van den Ende, general inspector of primary instruction, the individual who, with the celebrated Orientalist, M. Van der Palme, was mainly instrumental in arranging the law of 1806, and attended to its execution; he is considered in Holland as one of the fathers of the education of the people. An interesting conversation took place between M. Cousin and M. Van den Ende, of which the following is a brief account:"

"For fear of too much fatiguing M. Van den Ende, (who is aged and in delicate health,) I determined upon consulting his experience upon a limited number of questions, among which I placed in the first rank reli-

gious instruction in the primary schools. Upon this, as upon all others, I found him greatly attached to the practice of Holland; and he said,—‘Yes, the Primary Schools ought to be in an extended sense Christian, but neither Protestant nor Catholic. They ought to belong to no particular sect, or to teach any creed, in order that even the Jews, without prejudice to their faith, may attend them. *A school for the people should be for the entire people.* I do not approve of the master of the school giving any doctrinal instruction; it is the business of the clergy to impart instruction of this description out of school. I permit the master, in certain cases only, to have the Catechism repeated; and even this is not without inconvenience. *You are in Holland, where the spirit of Christianity is widely spread, and still where a great tolerance has existed for ages among the different sects.*’ He appeared to me to fear the intervention of the priest or clergyman in the inspection of the school; a matter to which they attach so great importance in Germany, and upon which I have myself so much insisted.’

“We then proceeded to converse with regard to the inspection of schools, and the mode of effecting it. ‘As for that matter,’ said he, ‘persons who undertake it as a profession, are necessary.’ He regretted much that our law of 1833 had not instituted special inspectors nominated by the government, as in Holland and Germany, and as I had pointed out in my report upon Primary Instruction in Prussia; and it was with great pleasure that he learned from me, that we had since supplied this deficiency, and that we now have an inspector of Primary Education in each department. ‘But,’ said he, ‘your mutual instruction! what are you doing on this head? Do you hope, with such a mode of teaching, to be able to form men? For this is the true object of education. The different descriptions of knowledge imparted at school are but means, the value of which must be estimated by a reference to this end. If you would really attain it, mutual instruction must be given up; this may indeed impart a certain quantity of instruction, but never effect education; and let me repeat it again, sir, education is the object of instruction.’

“‘Nothing is more evident,’ I replied; ‘and, for my

part, looking upon the subject as a philosopher and moralist, I regard simultaneous instruction, when private instruction cannot be had, as the only method which is suited to the education of a moral being; but I am constrained to avow that mutual instruction has still, in France, a popularity which is much to be deplored.'

" ' Whence comes this ;' said he, ' in a nation as intelligent as is yours ?'

" ' From a fatal circumstance, of which the consequences are still affecting us. Under the Restoration, the government endeavoured to place primary instruction back into the hands of the clergy. The Opposition went to the contrary extreme. Some individuals well-intentioned, but superficial and entirely unacquainted with the subject, having been by chance in England, in the half-barbarous manufacturing towns of that country, where, for want of better schools, they are but too fortunate to have the Lancastrian, mistook for a *chef-d'œuvre* that which was but the infancy of the art, and allowed themselves to be dazzled by the sight of innumerable classes directed by a single master, assisted by little monitors taken from among the scholars. Some persons perceived a great economy in this mode of instruction; and then the eye was pleased by the order and mechanism of the exercises. It was this instruction, completely material, that they opposed to the ecclesiastical schools of the Restoration. Unfortunately, mutual instruction has survived the struggles which preceded 1830. Simultaneous instruction, however, is making a progress step by step, and honest and disinterested persons are commencing to be alive to it. In Germany mutual instruction is held in little estimation; and I did not find in the whole extent of Prussia a single master who approved of it. Nor have I seen a school for mutual instruction either at La Haye, or at Leyden.' ' You will not,' he replied, ' find a single such school in the whole of Holland. And it is not that we are ignorant of what mutual instruction is; we have studied it, and it is because we have done so that we reject it. *La Société du Bien Public*, which you, without doubt, are acquainted with through the report of M. Cuvier, proposed as a question the advantages and disadvantages of mutual and

simultaneous instruction. The work which gained the prize examines with the greatest minuteness the method of mutual instruction, and convicts it of insufficiency upon all points where there is question of education. The author of this work is M. l'Inspecteur Visser.'\*"

Quitting M. Van den Ende, M. Cousin then visited M. Prinsen, the director of the Normal School.

"I explained to him my object. 'I desire,' I said, 'in the first instance, to learn the constitution of the Primary Normal School of Haarlem, both its character and principles. I shall then beg of you to let me see it in action; allowing me, in your company, to inspect it myself,—first of all the rules, then the results.

"Can you communicate to me the rules of your school?'—'There are no rules,' replied M. Prinsen.

"The Primary Normal School of Haarlem is one in which the scholars are not boarded. Each pupil has a salary from the Crown, with which he provides for himself in the town. No individual can be admitted who is not at the least fifteen years of age. Pupils come from all parts of the kingdom; they are admitted upon the reports of the inspectors, and nominated directly by the ministry. There are three months for trial, during which the director makes himself acquainted with the pupils, tests and judges of their capacity. After the lapse of the period of probation he makes a report to the minister, and upon this report the pupils are definitively admitted, when the real Normal School course commences. There are altogether forty pupils. The duration of the whole course is four years; it regards not theory only, but practice also; and as they there prepare the pupils to obtain the highest class in the examination of fitness (which answers to our highest degree of primary instruction), and since in Holland this cannot be obtained before the age of twenty-five, it has been conceived that four years were not too much for the purpose of following the whole course of studies and exercises necessary for the formation of an accomplished schoolmaster. The greater part of the scholars remain four years at the Normal School; but they are not under the obligation to remain the whole

\* Mr. Horner also speaks highly of this work, and recommends the translation of it into English.

of that time, for, although all prepare for the highest class, but very few pretend to it. The inferior schools are the great concern of the state; and it is for them that the Normal School labours, although it gives a higher education.

“ 1. *Studies*.—Among the various objects of study there are three, viz. the Art of Instructing, History, and Physics, which, being considered as more difficult than other subjects, are taught at two different times during the period of the Normal course. The others, such as Natural History, Geography, Calligraphy, Drawing, Singing, and the Mathematics, are only taught once, and in succession.

“ M. Prinsen undertakes with a single assistant the most important lectures of the Normal School. These lectures take place for the most part of an evening; but it is not at that time when the true Normal instruction is effected. During the whole day the scholars are employed as assistants, and even as temporary directors, in the various schools of the town, according to the degree of capacity at which they have arrived.

“ There are two thousand three hundred children in the Primary Schools of Haarlem, and they form permanent means of exercising the scholars of the Normal School. These two thousand three hundred children are distributed in a sufficient number of schools to enable the scholars of the Primary Normal School to be exercised each in his turn. This number of schools is here necessary; elsewhere it is an advantage. ‘The schools,’ said M. Prinsen, and I was delighted to hear him say so, ‘ought not to have too many scholars; for, when such is the case, the master cannot exercise such a direct influence over them as will enable them to receive a lively impression, and retain a clear recollection of what they have learned at school. Again, when each school has too many scholars, there are too few schools; and then the assistants, from the circumstance of being obliged to wait too long before becoming masters, are in their turn discouraged, fall into the routine, or abandon their profession.”

“ 2. *Discipline*.—This is what I was most anxious to study, more especially in a Normal School in which the pupils lodged out of the establishment. I had seen very

fair schools of this description in Prussia ; but the best Primary Normal Schools, the admirable establishments of Potsdam and Brühl, are boarding-schools. In Prussia it is generally considered that a boarding-school is the most favourable for the education of young masters ; that the director can, under such circumstances, exercise a greater influence, because it is more constant ; and that in having one or two schools of different degrees attached to the Normal School, the scholars can be exercised, as well as in the schools of the town away from the establishment. They also lay great stress upon the rude discipline of the school as a preparation for the severe life of a school-master. The ideas which M. Prinsen communicated to me upon the subject of out-boarders, are as follows :

“ In the first place ; the scholars enter the school voluntarily for the sake of perfecting themselves in a profession which they purpose to follow, and which, consequently, is the great business of their lives. They are themselves inclined to order, and have not need of the discipline of a boarding-school. Every pupil is, to use the expression, under the discipline of the moral dispositions which he has brought with him to the school ; those who have not these dispositions, or do not manifest their existence during the first three months, are sent away. Those who pass the period of probation know perfectly well that the least fault will be severely visited, —that they depend entirely upon the director, and that their dismissal would be caused by the slightest disapprobation expressed by him.

“ They are forbidden to frequent any place of public resort. If they are seen in a public-house, they are subjected to a severe reprimand, and for the second offence are dismissed. They cannot absent themselves from the town for a single night without the permission of the director. They do not choose their own lodging, the director does this for them. He even pays for their board. The families who receive these scholars as boarders, are themselves interested in entering into the views of the director. It is an honour and a profit for a family of small fortune to be made choice of for receiving the pupils of the Normal School : on the slightest suspicion the scholars are taken away. The scholars are not con-



sidered in the house which they inhabit as strangers; but as members of the family, submitted to all its rules and customs. It is the business of the family always to know where their boarders are at every hour of the day. The director visits these houses every fifteen days at the least. He is in communication with the police, who never fail to give him full information of all that falls within their observation.

"It may be perceived that this is precisely the mode of directing the out-boarding Primary Normal Schools in Prussia; and it may be seen with what difficulty the simple discipline of the boarding-schools is supplied, how many precautions are necessary, the failure of one of which renders the whole machinery powerless. In speaking of the working of his own school, M. Prinsen said, 'Yes; with a safe conscience I declare, that in this school every thing goes on generally well; and that the examples of disorder are so rare, that they cannot be considered as resulting from the system.'" M. Schreuder, who is at the head of the Normal School of Sierre, and who acted as interpreter to M. Cousin, spoke to the same effect with regard to his own establishment. "But," says M. Cousin, "with such directors as M. Prinsen and him, no system is bad. It is necessary also to take into account the tranquil dispositions of the young Dutch, and the Flemish character, which does not stand in need of a severe discipline. Both these gentlemen agreed, that the system of out-boarders only suited a small town; and M. Prinsen required a town or a village of about two thousand inhabitants, which should have about three hundred children to send to school for the purpose of affording means of exercise to the Normal School; and both agreed that such a school should have but a moderate number of scholars. I must not here omit one of the best reasons which was given by these two intelligent individuals in support of a school of out-boarders. 'You say,' said they to me, 'that the boarding-school with its severe discipline is a better preparation for the life of a schoolmaster. On the contrary, we are convinced that a young man who has passed several years in a Normal School of boarders is extremely embarrassed when he leaves it, and becomes sole director of his own actions; whereas, in our system,

a young man learns to conduct himself, to deal with mankind; and the life which he leads is an apprenticeship for the life which he is about to enter upon.' This reason has weight, and I concede that examples are not wanting of young men who, after having been saints in the boarding-school, when they have once quitted it, knowing no longer how to conduct themselves, commit follies, or at any rate are incapable of moulding themselves to any other description of life than that of their convent. But I do not conceive myself called upon to decide between the two systems: each is good, regard being had to the country, the age, and, above all, to the individual whose business it is to put it into action; for *As is the master, so is the school.* But the director of a Normal School of out-boarders ought to be a person of extraordinary merit, or there is an end of the establishment. The expense of the Primary Normal School at Haarlem costs the country 10,000 florins per annum—or about 840*l.*—for forty scholars; in this sum every expense is included,—the repair of the buildings, the furniture, and the salary of M. Prinsen, which is 1600 florins, or a little more than 134*l.* per annum. The director has, in addition, an excellent lodging at the Normal School. Such is the constitution of the out-boarding Primary Normal School of Haarlem. We must now make known the results, and conduct the reader in the same manner as I myself was conducted by MM. Prinsen and Schreuder through the schools of the town where the young masters are exercised. I saw there young men employed in the different duties of primary instruction. They were exercised under the direction of the masters of each school, who, most of them, are old scholars of the Normal School of M. Prinsen. We went through the different degrees of primary instruction. In the first instance, a poor school, that is to say, an elementary gratuitous school; then two Tusschen-schulen, the same as our elementary schools, supported by the payment of the scholars; and then at last the schools called French, that is to say, private schools, which answer nearly to our Ecoles primaires supérieures, the Bürger-schulen of Germany. I was much pleased at the activity and intelligence of these young masters; but what most

struck me was the authority of M. Prinsen. As director of the Primary Normal School, he commands these young men,—as inspector of the district of Haarlem, he commands the masters themselves,—and all these schools, scholars, and masters, of all degrees and all conditions, are under him, as an army under its general; all obey his voice, all are inspired by his spirit and character. The method for teaching to read, of which he is the author, is ingenious (but I could not well enter upon it here), and is that which is universally made use of: the nine graduated tables, which are made use of for carrying it into effect, are hung up in the school; and, absent or present, M. Prinsen is always there.

“ I had seen in Holland primary schools of all sorts, with the exception of village schools. M. Prinsen proposed showing us some during a walk which we made in the neighbourhood. Both going and returning we visited several schools, and I must here avow that I was more surprised by them than by the town schools. I believe, indeed, that M. Prinsen had not chosen the worst to show to us; but whether chosen on purpose, or offered by chance in the course of the walk, it is certain that neither in Prussia nor Saxony had I ever seen, I will not say better, but as good village schools. Imagine a house of modest aspect, but of an exquisite and truly Dutch cleanliness, divided into two parts; on one side, a room sufficiently large to contain nearly all the children of the village, girls and boys, old enough to go to school; on the other side, the apartments of the master and his family;—the room in which the school is held is lighted from above, with ventilators on the two sides; a certain number of tables, where the children are distributed according to the degree of their proficiency; a space between each table, sufficient to permit the master and scholars to move about with facility. On the walls are hung the nine tables of M. Prinsen, a large black board for the exercises, a model of the different weights and measures according to the decimal system, and that which I had not always seen in Germany, a second black table, upon which are traced some lines arranged for receiving music, and the notes which it is necessary to write upon them for the singing lessons.

"I cannot express how much I was touched to hear them, in these little village schools, repeat at the music lesson the national air which I had already heard in the schools of La Haye and Haarlem. It is simple and noble, it rouses a love for one's country and king, and inspires the soul with many exalted sentiments. Every great nation ought thus to have a national air, which can be sung from the great theatres even to the humblest village schools. 'The God Save the King' of the English is a noble song of this description. The national song of the Dutch is an imitation of it, and this is an inconvenience.

"I attach so much importance to the cultivation of the sentiment by music, that, if I was minister, I would not hesitate to propose a prize for the best national air suitable for the schools of the people."

B. F. DUPPA.

## PROFESSIONAL MATHEMATICS.

IN the preceding volume (p. 137) it was stated that the word *practical*, as applied to the mathematics possessed, or supposed to be possessed, by an engineer, &c. would be abandoned, and *professional* substituted for it. The utter confusion which envelopes the word 'practical' must be our excuse; and a little account of the various ways in which the adjective may be and has been applied, will be useful hereafter, and will not be beside our present subject.

In the first place, the speculator *par excellence*, the man whose thoughts are occupied by the developement of the relations of magnitude, and who never stops to think whether the object of his meditations will help to find a planet or build an arch, contends that mathematics, not being in any sense professionally useful to one out of ten of those who learn, the real and *practical* bearings of the subject are to be looked for in its effects upon the intellect and power of the many. How, he will ask, does this study help to form the future statesman, lawyer, man of business, &c.? Next comes the follower of Newton, applying the most profound analysis to the developement of the theory of gravitation; and by his side is the deducer of new laws of light from the undulatory theory, and the analyzer of electrical and magnetical phenomena: all mathematicians of a high class; all agreeing that mathematics by themselves are barren, and must be applied to something *practical*; and smiling and winking at each other when they mention a person who has pursued some research which does not end in a property of matter, either ponderable or imponderable. Go down a step lower, and we find the friends we have just quitted laughed to scorn, under the title of 'great philosophers,' by men who care little for laws of matter, and to whom the mention of *practical* mathematics suggests the builders' price-book, and the sliding-rule. Perhaps there is a division of *practical* men between the two last: however this may be, the same downward process continues until at last we

come to a class, any individual of which on being asked "Are you acquainted with fractions?" would answer disdainfully, "Sir, I am a *practical man*."

Now, of all the divisions which we have named, we may safely say that there are practical men in each; and that it were well if all could be brought to abandon a word which, like *orthodox*, depends altogether for its meaning upon the views of the person who uses it. There is another disadvantage; namely, that the word is not only opposed to *theoretical*, but also to *speculative*, these latter terms having each several meanings.

We shall, therefore, adopt the word 'professional mathematician,' meaning by that term, 1. The accountant, actuary, or mercantile mathematician. 2. The civil engineer, including every species of artificer who uses calculation. 3. The military mathematician. 4. The navigator. 5. The surveyor, including all whose occupation it is to measure quantities. 6. The draughtsman. Perhaps a better division may suggest itself to the reader, but the one we have made will serve to indicate the classes of which we speak. And the subject to be treated is, the manner in which mathematics should be studied by them, in aid of their professional pursuits; reference being had to the circumstances under which the individuals in question are generally placed with respect to time and opportunity for study. For though, in treating of liberal education, we are at liberty to suppose a sufficient number of years devoted to the purpose, yet we are now to remember that professional education is and has been hurried and meagre, and will be until the gradual advance of each generation upon its predecessor produces a race of professional mathematicians who begin to feel the *benefit* of education, and not the *want* of it.

At first sight, there is a consideration which may appear to weigh in favour of the existing system, be that what it may. We are, and have been for many years, superior to all other nations in the results of practical mathematics. With the exception of military engineering and drawing, we carry off the palm in all the departments which we have mentioned. How is this to be explained, and in what manner are we to allow the fact itself to influence our conclusion?

We feel sure that no one, however ardent his zeal for the improvement of education, will blame us for saying, that a system under which we have been thriving must be altered with great caution; and, be the result of investigation what it may, not quickly or violently changed. But, on the other hand, we may be certain on this one point, that the increase of his knowledge will render no individual less able than before to do his part towards maintaining the national reputation. We have neither time, patience, nor a sufficiently low opinion of our readers to answer the assertion (not unfrequently made) that knowledge by itself unfits the possessor for professional duties. They do not merely mean that the use of books to an extent which interferes with active application is injurious; but they go so far as to say that of two men who have had the same quantity of experience, the one who has the least *theoretical* knowledge (as it is called) will show the best judgment. Probably the evidence given on rail-road committees will in time enable the public to estimate the degree of truth which the above assertion contains. We now proceed to some observations on the possible causes of the excellence of our country, above alluded to.

When we point to the works by which our superiority is proved, we should remember to ask at what money price we get it. Enormous sums are paid for materials and labour; not more than the results are worth, as is proved by the returns of the capital invested. As a matter of commercial speculation, there is no doubt that the outlay should be made: as a question of general policy, it may be right to ask, whether, if the present race of artists can do what is done for a certain sum, a better educated race of men could not effect as much for two-thirds of the amount. This alone is a matter of some importance; and if we add to the probable saving, the certainty that the state of the art itself must be advanced, we are obliged to conclude that an improvement in the education of engineers might be productive of great pecuniary saving.

One great cause of the success which has attended our professional mathematicians has been the caution with which they have acted, and the care they have taken to

be on the safe side. This discretion is not likely to be injured by an addition of sound knowledge; but the real conditions of safety would thereby become better understood, and the line which separates security from danger being better known, could be more nearly approached. The two architects who built the old London Bridge and the new one, both kept on the safe side relatively to their knowledge of the theory of an arch; but the science of the modern architect has taught him how to construct a large arch which shall be as secure as the small one of his predecessor. If at any future period a bridge of a *single arch* shall stretch across the Thames, the surprise of an engineer of our day would not be so great as that which the same individual, had he been educated in the reign of King John, would have felt on seeing the structure which now exists. Nor can any architect now say that his successor will depart from the rule of being on the safe side, even in the event which we have contemplated as possible. Science *may* point out how to make a bridge of one arch occupy the place where there are now five, without any loss of security; and for this simple reason, that it *has* done things as strange.

The safety which defective knowledge combined with sound judgment can attain, is the consequence of expenditures of material and labour, which more of the former united with as much of the latter would have saved. The maxim that "no one can be too safe" is one of the falsest of all the fallacies called proverbs. A house *might* be built so very safe, that no obtainable rent should pay a shilling per cent. on the outlay. The little portion of truth which lurks in most proverbs, is, with regard to our present subject, as follows,—that when the line of safety is pretty nearly ascertained, no outlay which is necessary to secure our being well within that line, is to be thought inexpedient. Wherever that line is very nearly known, the point in question is gained at a small expense; and the contrary. It is only increase of what is called theoretical knowledge which can give any augmentation of security combined with diminution of expense.

To take an instance: It is, we believe, a sort of maxim among builders that nothing which is to bear a weight should be loaded with much more than a third of what is



called its *breaking strength*, meaning the weight which, according to theory, it is able to support. Experiments have been made with respect to the ordinary state of wood, iron, &c. ; and the common science of mechanics points out in what way pressures, thrusts, &c. are modified by the form of a construction : nevertheless, no prudent man will trust to his supports much more than one-third of what they are computed to be able to bear. At the same time, if you ask him his opinion, he will answer, that he should have not much fear of trusting as much as two-thirds, only that it is best to be safe. And in truth he is perfectly right, for there are two points in which the present state of knowledge is very insecure. The theory of the strength of materials is a meagre approximation ; and our knowledge of the methods of judging of wood, and producing metal, is very little better. Let the state of science in these respects be advanced, and we know that a saving will be effected of a large amount, and without loss of security.

The accumulations of some insurance offices afford another instance of an outlay rendered necessary by ignorance of the subject. The sums formerly demanded, without reserve, for the insurance of life, were considerably more than was necessary. But who, at the time, could know this ? The best information then attainable was used, care being always taken to keep on the safe side.

It thus appears that, granting our national superiority, we may nevertheless feel assured that we pay a *safety-rate* for it, the extent of which it is not easy to estimate ; but which would probably, were our knowledge greater, admit of being considerably reduced. We do not, therefore, admit the superiority aforesaid as being at all conclusive in favour of allowing the education of professional men to remain as it is, nor as proving more than the necessity of closely examining any changes which may be proposed.

Probably our national character may in some degree explain why it is that we hold an acknowledged superiority in the application of science to the arts : most certainly our political institutions must not be left out of sight in the matter. Let the rights of property, as they have stood in England for the last two hundred years, be

compared with those of any other state which has existed for so long a period; let the actual tenure of property be compared in the two for the same length of time; let the inducements to individual enterprise in other respects be taken into account; and there will remain so much in our favour on these several points, as will justify a suspicion that we could not have been behind any other nation in the species of applications of which we have spoken, unless there had existed some mental incapacity peculiar to us as a nation.

The subject we propose to treat in the present article requires that we should explain our own view of the preliminary education of a professional mathematician, as it actually is at present: to this we shall append the account of those modifications which we should recommend as practicable, all existing circumstances considered.

Generally speaking, a common school education is all the training undergone by those who are to be engineers, &c. The quantum of mathematical knowledge thus acquired passes current under the names of arithmetic, algebra, geometry, and plane trigonometry: the portion of physical information is generally that known in numeration by the symbol 0. Considered with reference to their future wants, this sort of education is neither theory nor application of theory.

Let us consider first the subject of arithmetic. Taking a very celebrated school treatise on that subject, we find that money questions form almost the only species of exercise given. The various rules called Tare and Tret, Barter, Profit and Loss, Alligation, Commission, Equation of Payments, &c. &c. are of a class which rarely, if ever, occur, even in the actual details of business, except in cases so simple that a specific rule is only a clog. We find also a complete system of what are called Circulating Decimals, with which a professional man has no more to do than with a treatise on the properties of numbers. If we pass on to algebra, we find the case still worse. Enough of pure theory is introduced in the form of rules and results to cause considerable confusion, while the greater part of the processes which are given for exercise have little or no bearing on the science of algebra, as to the points in which it comes in direct contact with pro-

professional pursuits. In plane trigonometry, the solution of triangles may be said to have some little bearing on practice; but all the uses of the trigonometrical tables, as subsidiary to calculations of other kinds, are passed over in silence. It is in geometry only that we find a close connexion between what is learnt and what will be wanted for future use: while, if the student be lucky enough to procure a book on ordinary mensuration, he has something more like a supply of things actually used in application than he will find in any other part of his career.

That school education in mathematics is not intended to train a professional mathematician, we are well aware; our complaint is, that it seems neither intended for that purpose nor any other. If the theory professed to be taught were really a fair deduction from simple principles, without intermixture of dogmatical precepts, we should be well contented; being convinced that no better preparation for our present object could be devised. If, after learning the reasons, as well as the rules, of arithmetical process, the student were first led to see the want of algebraical language, and then furnished with the necessary extension of his previous notions, we are sure that he would be going through a discipline which would form him for future application more speedily and more surely than any other. But mere rules, without anything of a higher kind, are good for nothing except the immediate end which they propose: an arithmetician educated at school can either do a question in interest, or he cannot; if the first, he has a piece of useful knowledge at the moment when he wants the amount of a sum at interest, and at no other; if the second, he has not learnt anything, either directly or indirectly. But if he had been occupied in learning to comprehend the rationale of the rule of interest, he would have been able to apply that process throughout every part of his future career. As it is, we speak from experience when we say that the special character of the rules which are taught prevents any application except to objects which are spelt in the same way as in the book, and that we are confident many students who can take  $7\frac{1}{2}$  per cent. of pounds, shillings, and pence, would be unable to do the

same thing with a beam of wood measured in feet and inches.

It is not, as might be supposed, our intention to propose that the future professional man should take up theoretical subjects immediately on leaving school and entering upon his duties in an office. In the present state of things, no such course is practicable: neither the time which is at his command, nor his own sense of his wants, are sufficient to furnish inducement or opportunity. But he cannot be long in sight of the details of his profession without discovering that he should have been more of a draughtsman and more of a computer than he was made during his school-days. If he could see far enough, he would know that practical proficiency had been, in his case, sacrificed to an illusive appearance of theory, consisting of results of theory formed into rules, and *not ever applied in practice*. We will now substantiate a remarkable instance of the truth of our assertion.

The great distinction between algebra and arithmetic consists in the extensions of conceptions and language, by which quantities are distinguished into *positive* and *negative*. Theoretical instruction in algebra would comprise the doctrine of negative quantities from the commencement, in order that the student might be prepared for the higher branches of analysis. Practical instruction (if the distinction were made) would not suppose the student ever to require negative quantities at the outset of any process, but would content itself with putting him in a condition to explain negative results when they occur in spite of him, and to show how they must be interpreted. The engineer might aid himself by means of algebra without ever originating a negative quantity, but certainly not without being able to explain those which he cannot see far enough to prevent. We now take up a well-known school-book on algebra, the name of which we need not mention; but we believe that none is more commonly read by students out of the universities. Negative quantities we find introduced in form, and the various mechanical rules abound in instances of such expressions. This, perhaps it might be said, (though we doubt its truth,) is well enough, considered as introductory to application; for the difficulties

of the negative sign are purely theoretical, and a few very simple rules render its application perfectly easy. We proceed then to the doctrine of equations, and applications of algebra to problems: and here we do not find one application of the doctrine of negative quantities; not one isolated problem in which a negative result is proposed for explanation; not so much as even a simple statement that the negative quantity must always be interpreted as having a meaning diametrically opposite to that of the positive quantity: so that, though the student is prepared with rules for the *introduction* of negative quantities, which cannot be done by rule only, he is left without any rule for the *interpretation* of a result, which not only can be done by rule, but which must be done in one way or the other before he can succeed in making any independent algebraical application. The writer of the elementary work can and does provide against any inconvenience, by choosing only such examples as will not introduce negative results; but when once the student has left his guide, and set up for himself, he finds himself in difficulties which he was never shown how to meet; and this in cases which seem exactly like those which he was accustomed to solve.

The preceding circumstance, and others which resemble it, make us assert that school education is, in a certain bad sense, too theoretical; while, in another point of view, there is no theory at all. To remedy the defect, we should recommend the beginner, at the outset of his professional career, on the supposition that he finds himself deficient in preliminary knowledge, to throw away his books of geometry and algebra for a time, and to betake himself to drawing and computation. On the method of proceeding in the former art, we can give no advice; but, when we speak of computation, we use the word in a wide sense, involving the following departments.

1. The knowledge of the common rules of pure arithmetic, and most particularly of fractions, common and decimal.

2. The meaning of the different weights, measures, &c. most used in this and neighbouring countries.

3. The use of logarithms, not only of common numbers, but of the trigonometrical lines.

4. The meaning of algebraical notation, to the extent which is necessary for understanding how to compute the value of an expression in any particular case.

With the exception of what relates to the logarithms of the trigonometrical quantities, and the weights, measures, &c., nothing is premised with which any professional mathematician can dispense. The exceptions just noted relate to subjects which most concern the engineer; and, before proceeding to make a few remarks on the several subjects, let us remind the beginner into whose hands this paper may fall, that we are not proposing what we consider as the best possible plan, but only the course of proceeding which his circumstances render most practicable. He has actually begun the routine of business, and it is not possible for him to devote much of his time to independent study. The daily calls upon his habits of computation, are, perhaps, more than he well knows how to answer: he must first gain practical facility, in order that he may, as soon as the case will admit, acquire what is most indispensable.

In the first place, it is most probable that he will be obliged to teach himself. If he obtain instruction, it will most probably be a repetition of his school course, with all the disadvantages at which we have hinted. Let him, if he engage a teacher, be careful to state, that what he requires is a course of instruction in mere computation, considered independently of any principles whatsoever; and this, not so much for the purpose of avoiding the principles, as the substitutes for them which so many teachers employ. The greatest difficulty in the way, is the want of books. There is no single treatise which professes to train a computer. It is therefore necessary to draw from different books.

The principles of arithmetic, particularly of fractional arithmetic, are almost indispensable. The professional man may be an algebraist by *rule*, and a geometer by *rule*; but an arithmetician by *perception* he must be, or he can never acquire facility. The nature of fractions, the effect and meaning of operations performed upon them, enter into all his dealings. It is true that much may be saved by the aid of tables; but even to make a safe use of these, it is necessary to be prepared with a

perfect conception of the meaning of arithmetical terms. But this part of the subject requires further remark. A mathematical table is an instrument which generally bears on the face of it one particular use; but at the same time has a great many meanings which are hidden from the ignorant. Let us take, for example, a table of the squares and cubes of all numbers up to ten thousand. A person unversed in arithmetic can use this when he wants to multiply a number of not more than four figures either once by itself or twice: and here his power ends. It is, perhaps, not often that such an operation occurs in its most simple form; and it is too much to expect that a book should be always ready for a result which is so seldom wanted. But a more practised computer can make this table greatly facilitate the squaring or cubing of higher numbers, the multiplication of one number by another and a different one, the extraction of the square and cube roots, and all operations in which these are concerned.

The admirable invention of logarithms has had the effect of very much reducing the tables in use: in fact, there are many well-informed mathematicians who think that all others are superfluous. But, unfortunately, many of those who are thus deprived of tables more simple in principle, are unable to use logarithms with facility in a short time, and are thus induced to endeavour to dispense with all tables. Previously to trying logarithms, we should recommend the beginner to familiarize himself with the use of the tables of squares and cubes on a large scale, if he can obtain them. But even here a difficulty exists; for though we might think that among the enormous numbers who resort to calculation there would be found purchasers enough to keep such works perpetually in the market, the fact is not so. In 1814, Mr. Barlow published a collection of tables which, to a person who knew how to use them, would be of perpetual use in any application of mathematics. They give in one line, for every number up to ten thousand, the square, cube, square root, cube root, and reciprocal: and several other tables of minor importance are added. In accuracy there is no better performance, as far as we know: nevertheless, this very valuable work has been allowed to go

quietly out of print, and its republication seems almost out of the question. The reason is, that there is not a sufficient number of persons who are aware of the labour and chance of error which such a work will save; though there must be many hundreds who, for want of such assistance, waste a great many hours yearly. In truth, to use a table well, a person must be its master, and not its slave: he must have that distinct comprehension of its purpose which can hardly be gained without a knowledge of its construction; so that, paradoxical as it may appear, he qualifies himself to use a table in learning how to do without it.

There is one class of professional mathematicians which is fully alive to the necessity of having good tables: who can we mean but the accountants, actuaries, and computers of money interests in general? How beautifully is everything arranged, from one end of our country to the other, which tends to prevent a wrong figure in the balance sheet! The tables of interest, simple and compound, annuities, leases, &c. are numerous and efficient; and those who know how to use them abound. There are none here to decry the use of exact computation; none who like unassisted judgment, and think that a knowledge of method is superfluous. Nay, such length has theory gone in this branch, that those who have a knowledge of the principles on which tables and rules are constructed, are seldom, if ever, supposed to have thereby lost the power of judging correctly on matters connected with the consequences of those principles. If the tables necessary (or which might be supposed necessary) to the mechanical engineer were as much valued and as widely circulated, together with that little *modicum* of ready arithmetical knowledge which is necessary to understand them, the power thus created would soon be multiplied many times. For the necessity of laborious computation being thus in a great measure avoided, the reduction of algebraical formulæ would become comparatively easy, and the beginner would become habituated to the numerical reduction of such formulæ.

The extent to which we have recommended the study of algebra is very slight indeed; being nothing more than is contained in learning how to read an algebraical for-



**mula.** Our particular object in this recommendation is to get rid, if possible, of what is called algebra in school-books. There exists no medium at present between the simple plan we have suggested, and that of learning a load of mechanical processes which are of little, if any, use. When the field shall have been cleared, and theoretical algebra shall mean something very different from that which it now stands for, we may suggest the desirableness of learning algebra, as a preliminary to the differential calculus. It is to the last-named science that a *practical* view of the subject will look forward, in proposing the study of symbolic reasoning: very little of such original investigation as would be useful to a professional mathematician can be conducted without it.

We have not adverted to geometry, because, thanks to Euclid, it has always been taught as a science. Such demonstrative methods as we have, it would be wise to keep. But we must observe, that school education generally dispenses with *solid* geometry, which is, nevertheless, one of the parts most essential to our present purpose. To enter upon this branch of the study, nothing more than the first book of Euclid is necessary. Neither do we insist on what is commonly called *mensuration*, or the numerical measurement of some parts of plane or solid figures by means of others; for a computer who can read an algebraical formula, may carry about with him on a couple of cards, all the knowledge which is requisite.

A person who has prepared himself in the manner which we have described, is thus circumstanced; the door is open between him and those who employ themselves in investigation. If he cannot follow the reasoning of a mathematical treatise, he knows how to understand and to apply all its results; he is ready to act, and is a *practical* mathematician. But so long as there stands interposed between him and the source of knowledge the necessity of employing the writer of a dogmatical treatise to interpret simple results of algebra, it must not be expected that he can acquire readiness in using them. Experience shows that our statement is correct: and the reason is simple enough. A long process of computation will hardly bear description in words; rules are exceedingly difficult of comprehension, and are not easily re-

tained in memory. An algebraical formula can be written ten times before its verbal enunciation can be read once; and when the former is slightly complicated, the latter becomes almost unintelligible. We take an instance of an average attempt to put an algebraical formula into common language, from Bonnycastle's *Treatise on Mensuration*.

"To find the superficial content of the middle frustum of a circular spindle. **RULE.**—1. To the square of half the length of the frustum add the square of the difference of the semidiameters of the middle and end, and this sum being divided by twice the said difference will give the radius of the circle. 2. Take half the middle diameter from the radius, and you will obtain the central distance. 3. Find the length of the revolving arc; then from the product of the length and radius of the circle subtract the product of the arc and central distance, and the remainder being multiplied by 6.2832 will give the superficial content of the frustum."

Such rules as the preceding are too long to commit to memory, and too obscure to practise without many trials and failures; whereas, had the same been algebraically expressed, no one would find any difficulty in a first attempt, which would not equally be found in using those formulæ with which he is best acquainted. With a small book of formulæ, the practitioner may be prepared to meet every case which can occur.

There is one advantage which a formula possesses over a rule, independently of simplicity of expression. The rule can only be practised in one way; the formula may have a variety of readings. It is very difficult to begin in the middle of a rule with any reasonable chance of security from error; whereas any term or clause of a formula may be first reduced to numbers. But we think further detail would be unnecessary, and we shall therefore recapitulate the heads of the course which we have recommended. A person of no mathematical attainments, desirous of being, as speedily as possible, put in possession of as much mathematical power as can be attained in a short time, and in the intervals of other occupations, should study both *the theory and practice* of abstract (not commercial) arithmetic: he should then make himself

well acquainted with the use of tables, that is to say, of logarithms, and of the squares and cubes of numbers : finally, he should study the meaning of algebraical and trigonometrical terms, and should practise the arithmetical reduction of formulæ in particular cases ; for which purpose the most convenient examples, in the first instance, would be the formulæ which express parts of geometrical figures in terms of other parts.

The best tables of logarithms for ordinary purposes are those of Lalande, stereotyped at Paris\* by Firmin Didot. As to squares and cubes, we should recommend the student to obtain Barlow's tables, if he can : next to these, the most convenient are those which are extracted from Seguin's Manual of Architecture, and which are (or were) separately sold. We are not aware of any tables of this sort (except Barlow's and Hutton's folio of products, squares, &c.) having been printed in England in the present century.

While on the subject of tables, we recommend the student, *ceteris paribus*, to prefer foreign tables† to those printed in England, on account of the superior legibility of the former. Unfortunately for the perspicuity of our numerical tables, the form of the figures has been left to the printer and typefounder. Now these artists look at the general beauty of the whole, and not at the legibility of the parts : all which stands out very prominently hurts the elegance of the page ; and on this principle the numerals have been all reduced to the same length, and their heads and tails have been cut off. But, as matter of clearness, the more of these prominent parts there are, the better for those who are to read. The foreign presses have not yet adopted this form of numeral characters ; and the consequence is, that many foreign tables in which the figures are small, are more legible than others printed in England, in which the characters are much larger. The Nautical Almanack, in which the older forms were restored some years ago, is, we believe, the

\* These tables are to five decimal places : an edition with seven places, printed for the students at the Polytechnic School, should be avoided.

† Since this was written, we have had reason to hope that the defect, so far as English tables are concerned, will be partially remedied.

only English work of the present day in which they are to be found.

When a person has gone through the preliminary process which we have described, it then becomes a question what course he is to pursue in his subsequent studies. For ourselves, we do not see that any very different line should be adopted from that which other mathematical students ought to follow. Our general direction should be, to push forward as quickly as can be conveniently done to the study of the differential calculus. Either this science, or its preparatives, have been in every age the keys to the higher branches of mathematics. It was by an approach to this great method that Archimedes went beyond Euclid, and by the method itself that Newton outstripped Wallis, and Wallis Descartes.

The time must be approaching when the class of professional mathematicians will find it necessary to commence their career with a larger stock of knowledge, both mathematical and physical. In the mean while, some such substitute as we have proposed will be found to be a most valuable acquisition. With many, a strong desire to become acquainted with mathematics in their higher forms, will be a consequence of the evident facilities which their results afford. And it is particularly to be noticed, that our preparatory course is one which consumes little time, and does not interfere with the system already in practice.

AUGUSTUS DE MORGAN.

## LORD BROUGHAM'S BILL FOR PROMOTING EDUCATION IN ENGLAND AND WALES.

ALTHOUGH England is one of the few civilized nations of Europe which has not acknowledged by an adequate legislative provision the intimate relation between the happiness of a country and the education of the mass of its inhabitants,—although she has not yet recognised it as an imperative duty of the state to take care that the means of education shall be supplied plentifully, and of the best quality, to all,—she appears to be awakening upon the subject; and it is to be hoped that, although she will be the last in point of time, she will be the first in the soundness of the measures which she will adopt. We entertain the more hope, because as she has before her the plans which have been adopted in other countries, she may profit as much by their errors as by what they have done well; added to which, a spirit of inquiry is now abroad, and persons of activity and intelligence in all parts of the country are forming themselves into societies, and promoting inquiries touching the actual state of education, and the condition and wants of the mass of society, which cannot fail to throw much light upon the subject.

Lord Brougham, to whom the country is indebted for having been one among the first, if not the first person of any influence who pressed the subject of education of the people upon the consideration of the country, has introduced into the House of Lords “A Bill for promoting Education in England and Wales;” the first, be it borne in mind, for this portion of the United Kingdom, which has admitted that the Education of the people was an object worthy of being secured by public taxation.\* Whether this Bill be passed or not, it is important to give it consideration; not only on account of the prominent position held by its noble and learned proposer, but be-

\* Mr. Wyse, however, introduced one into the House of Commons for this purpose, as regards Ireland, in 1835. *Vide* Mirror of Parliament, July 25; August 8, 1831; May 19, 1835. Edinburgh Review, No. 131.

cause the day is not far distant when something must and will be done with regard to education. It is, therefore, a matter of considerable importance to the interests of society to weigh how far the views of those who are likely to exercise an influence upon the character of a measure are practicable, and calculated to attain the desired end.

A Board of Commissioners is the instrument by which the objects of the Bill are to be obtained; and it is proposed that it shall consist of the Lord President of the Council, and one of the Principal Secretaries of State for the time being, together with three other persons to be appointed under the sign-manual.

The three persons to be appointed under the sign-manual are not to be removed, unless upon addresses of both Houses of Parliament; and one of them is to be a Serjeant at law, or a Barrister of not less than seven years' standing.

These Commissioners are to be empowered to receive applications from persons establishing or carrying on schools of any description for advice and aid; and are to distribute and apply Parliamentary grants and other funds which may come to their hands in aid of such persons, or in establishing schools and seminaries where no application for aid may be made, according to their discretion, and according to such rules as they may from time to time make for their own guidance in the administration of such funds. The bill then contains a provision to the following effect:—

“ Provided always, that no such orders or rules shall be made, nor any grant of money for any purpose whatsoever, nor any appointment of any secretary or clerk, be made, without the signature of one or other of the two first-named Commissioners, that is to say, the Lord President and the Secretary of State; and such rules and orders may be from time to time altered or varied by the said Commissioners as they may think fit, with the consent of the said two first-named Commissioners. Provided also, that an abstract of all orders for application of funds, whether granted by Parliament or given by individuals, shall once in every year, within six weeks after the beginning of the first session of Parliament holden in that year, be

laid before both Houses thereof, signed by all the said Commissioners and by the Secretary." Here let us pause a little. Where a matter of importance is to be done, it is necessary to give the agents selected sufficient power to do it, while it is desirable to take precautions against the abuse of the power conferred upon them: but, while we guard against the abuse of power, let us see that our restrictions are not unnecessary clogs upon efficiency. Let us consider whether the guards we would create are of a proper description; whether they will answer their purpose, and are not, in fact, open to as much abuse as the power we seek to restrain, and perhaps more. The three paid Commissioners will, it is presumed, be gentlemen who have previously made the subject of education in a peculiar manner their study, and who will, from the period of their appointment, devote the whole of their time to the further consideration of it. The subject they will have to deal with is not one, single, and undivided, but various and complicated, embracing a number of subordinates,—one requiring a length of time and a variety of experiments, some of which must be unsuccessful before any results of importance can be expected. Although we would not hold a shield of protection over blundering, we submit that it would be inexpedient for persons to whom such a trust will be committed to be called to account at every step of their progress. For their actions they should be accountable, but in a proper manner; they should have a scope, and the results of their conduct should justify them after a reasonable length of time. The particular actions no one should have the power of questioning at the time; no one who had not with them anxiously weighed and considered the matters brought before them ought to be able to say 'You shall not do this.' Give them some latitude of discretion, and the responsibility belonging to it. By limiting the discretion, the responsibility is diminished, if not wholly taken away. In this Bill what is their discretion?—scarcely any; their responsibility is consequently no greater.\* Two *ex-officio* Commissioners are associated with them with greater

\* Mr. Horner's preface to his translation of M. Cousins' account of Education in Holland, contains strictures and recommendations in many respects similar to those contained in the present article.

powers than themselves possess, individuals who may or may not have previously given the subject consideration; individuals' who must, while so associated with them, be otherwise greatly engaged, and to whom the duties imposed upon them by this Bill will ever be a matter of secondary importance,—secondary to the immediate and pressing importance of the party questions of the day; individuals who will be different at different periods, and perhaps in short intervals of time, and consequently varying in competency, and distinctly opposed to each other in their views:\* and yet these individuals are required, upon their responsibility in the double capacity of members of the Cabinet and of the Board of Commissioners, to give their sanction, or oppose their veto to every rule and order and every grant for money for any purpose whatever.†

It is impossible to regard the *ex-officio* members of the Board as Commissioners. It is only an arrangement which would place the immediate direction of education completely in the hands of the ministry for the time being, and impress upon it a vacillating and uncertain character. Whereas we submit that a system of national educa-

\* It should be borne in mind that a change of ministry in France has excluded a Guizot from the direction of public instruction.

† The Board are to exercise a control over four classes of schools :

1. Those established and supported by public money.
2. Those founded by public money or which have received aid, but which are supported by private funds.
3. Those founded and supported by a school-rate.
4. Those founded or aided by funds vested in the Commissioners by individuals.

Over the schools of the first class,—those established and supported by public money, of which description we presume would be normal and model schools,—the *ex-officio* members of the Board would have complete power, not only at their first foundation, but throughout their existence; as it would at all times be in their power to stop the supplies, unless the conditions they might propose were complied with. With the second class, so long as the paid Commissioners were not desirous of changing the rules which had been once sanctioned by the whole Board, and the subscribers were willing to maintain them, the *ex-officio* members of the Board could not interfere. The schools of the third class would be as much under the power of the *ex-officio* Commissioners as those of the first; for none of the rates which are intended to be levied from time to time for founding or supporting such schools can be ordered, “unless one of the two first-named Commissioners, and two of the three Commissioners for life, shall consent to the same.” And the schools of the fourth class are in the same predicament with those of the first and third classes.



tion should, like that of the judicature, be something more stable and uniform, and be subject as little as possible to variation with the politics of the day ; although it should be subject to such a control as to prevent the possibility of lengthened abuse.

The provision for an abstract of all orders for the application of funds being presented yearly to Parliament is, although not to the same degree, still objectionable. Such an abstract would naturally be accompanied by a report in justification, for which purpose the interval is too short, especially at the commencement. Reports might be made yearly after the first ; but would it be desirable to require the first report before the end of the second or even third year ? There would in this latter case be some length of time to look forward to, and back upon ; and the Board would have an inducement to endeavour rather to do well than to make an appearance at the end of each year, thus exchanging precipitation for discreet zeal. The calling a vast number of schools into existence should not be the first thing to be aimed at, so much as a prudent and sure arrangement for securing ultimate success ; and these sort of preliminaries make but a sorry figure in a report. The public want, not a report of the process, but of the results ; and a harlequin's wand is required for showing them at the end of a year.

But it may be inquired, what checks to the abuse of power on the part of the Commissioners would you propose if you object to the association of members of the ministry with them, and defer the first report to Parliament for three years ? We should propose either that their situations should be held for a determinate period only,—say ten years, when their whole conduct could be gone into, and their reappointments depend upon the mode in which they had performed their duties,—or that their situations, as is the case with the Poor Law Commissioners, should be held during the pleasure of the Crown. Of these two courses we prefer the first, as it would give the Board an independence for a sufficient length of time to enable them to justify their conduct by the results ; while the evil, either positive or negative, which they could inflict, would have a limit. We would also have

them controlled and directed, although not by a minister interfering at every step, by a well-digested and approved plan. The Bill before us gives them the former, and, as we think, improper subjection; while, as they are to act without the latter, they may, with the concurrence of the *ex-officio* members, do what they please, *and as little as they please*: for, although it is true that they may be removed by addresses from the two Houses of Parliament, their conduct may be highly pernicious and inefficient without being considered sufficiently so to warrant such a harsh mode of proceeding. They are thus independent only as to their salaries, but dependent as to their power of effecting good. It may, however, be said, and with justice, that the country is not yet so ready for the subject as to give its sanction to the details, or even general principles, of a plan; and probably that there are not even any individuals capable of laying them down with precision. The country must be convinced by facts, and the plan must grow. So that if nothing were to be done until the entire country was convinced, and a plan on which those best acquainted with the subject could rely were propounded, the time which must be wasted would be indefinite; and for this reason it may be argued, that the establishment of a Board with a line of conduct incompletely or not at all marked out, is rendered necessary by the peculiar circumstances and immediate urgency of the case, in order that they may lead the country upon the subject. This reasoning has, without doubt, considerable weight; but it is open to the serious objections which we have stated. The question then arises, Cannot these advantages be secured by another course,—one that would not be liable to the inconveniences which we have adverted to,—one in which a Board might lead public opinion, by exhibiting facts, while it would be impossible for it to inflict lasting evil either by indiscretion or apathy? We shall presently show how we think this may be effected.

But, waiving the objection to the constitution of the Board, let us consider its powers. It is authorized to receive all applications for aid or advice in establishing or carrying on infant schools and other schools, and model schools, and schools or seminaries for training teachers;

and to correspond and treat with the parties making such applications, and to communicate with any other persons touching the establishing, extending, or improving such schools and seminaries; and to distribute and apply towards any such schools and seminaries any estates or funds granted by Parliament for such purposes, or vested in the said Commissioners by pious and charitable persons for such purposes, which funds or estates they are hereby authorized and empowered to take and hold to them and their successors; and to establish any such schools and seminaries where no application for aid may be made, according to their discretion, and according to such rules as they may from time to time make for their own guidance in the administration of such funds.

It has also the power of appointing Inspectors, who are to have the power of examining into the state, condition, and conducting of all schools and seminaries concerning which the Commissioners under 5 & 6 Will. IV. c. 71, were authorized to inquire, and of all schools and seminaries which after the passing of the act should receive any aid by grant of any sum of public money, and all schools and seminaries which should be established or aided with any money or otherwise under the provisions of the act, and all schools and seminaries which should be enrolled as being placed under the examination of the said Commissioners, and which should continue to be so enrolled. This last sentence refers to a clause in the Bill which provides for the enrolment, at the request of the proprietors, of such private schools as are supported neither by endowment nor public money. If an act of Parliament could be passed, (which we doubt,) giving the Commissioners power to enrol and inspect all private schools, the question of advantage might be then open to discussion. The medium course, however, of enrolling and inspecting those only whose masters will permit it, is objectionable; for, from the circumstance of the enrolment being only partial, the best schools might not be enrolled, and an improper advantage be given to those which were so.

It is, however, most desirable that steps should be taken for the improvement, not only of schools for the working classes, but those for every class. But it must

be through the masters, we think, that other schools must be influenced. This would not be a matter of great difficulty; for why should it not be required that every person undertaking this important profession should pass an examination and produce testimonials as to character, so that it might at any rate be discovered whether each candidate was a person possessing the knowledge he professed, and of ascertained character. In requiring this, the legislature would not be improperly dictating the kind of education; it would only take care that the persons giving it were, from knowledge and character, in a condition themselves to form a judgment as to what should be done. It would, in fact, not prescribe what the education should be; but merely take care that, as in the instance of the medical profession, those who professed it were not impostors.

The Board has also the power of giving permission to town councils, and school committees elected by rate-payers, and persons having certain educational qualifications, to levy a school-rate for the purpose of defraying the expense of maintaining, extending, or improving any school or schools when the Board shall have approved of the estimate, particulars of the proposed plan, and rules and regulations of the same. This provision has been introduced for the purpose of combining Central with Local Government,—a most desirable object to be attained, and one in harmony with the habits of this nation, and which should be attained by some means or other. We are, however, apprehensive that the persons in whose discretion it will be to levy a school-rate are not those (particularly in the country districts) who can be best entrusted with such a duty.

Of all persons, those are most opposed to the education and moral elevation of the humblest classes who are but one step above them. And we much fear that it will be a long time before the mass of the rate-payers in the country (and the power would be in their hands, notwithstanding the educational qualification,) will consent to grant rates for the education of the peasantry. Of the town councils we might, perhaps, expect better things.

In the country it would be difficult to say where the power could be safely lodged; but it is urged, if these

local authorities will not agree to educate the working classes, the Government has no business to interfere. This is, however, a very questionable doctrine. If the individuals refusing to act were the only parties concerned, there might be some reason in the argument: such, however, is not the case; it is one class dictating with regard to another. It is the case of the small farmers and small shopkeepers determining with regard to the class immediately below them. The manner in which the Boards of Guardians have performed their duties, has probably influenced his lordship in the choice which he has made of the electors. These Boards have, without doubt, acted admirably in performing the duties which have been entrusted to them; but it must be borne in mind that the moral benefits to the labouring population which have arisen therefrom, flowed necessarily from a purely economical direction, in which the pockets of the Guardians were interested, and which, before the Poor Law had been long in operation, all could comprehend. We do not mean to intimate that these Boards and their electors are not disposed in a kindly manner towards the labouring classes; but we conceive that their kindness has reference rather to the supply of immediately pressing wants than to those arrangements which would have the effect of elevating their characters and permanently ameliorating their condition. We even doubt whether the education and habits of the greater proportion of these parties lead them to form extensive views upon such a subject; or whether, when plans holding out such distant advantages are propounded to them, they can so comprehend them as to have any faith in their efficacy. We remember the fact of an Assistant Poor Law Commissioner making some excellent propositions to a Board of Guardians with regard to the improvement of the education of the poor in a particular Union, on which occasion one of the Guardians, the occupier of a large farm in the neighbourhood, expressed himself to the following effect:—"In a month from this I shall have a number of men employed in ditching for me, and they will have to stand up to their knees in water all day; what good can education be to them?" This observation appeared to be responded to by a majority of the Board.

It is proposed also to give the Board the power of enrolling all Scientific or Literary Institutions or Societies, or Mechanics' Institutions or Associations, with the names of the members, and granting one-year or three-year certificates to their ordinary and attending members. Should not these certificates also indicate the profit with which the members have attended, as is the case at the Edinburgh School of Arts? See first publication of the Central Society, p. 377. Although the Mechanics' Institutions generally are not yet in a condition to do this in a proper manner, the Commissioners might classify them according to their merit, and give permission to such as they deemed worthy to grant such certificates.\*

Whatever be the plan of national education which may be adopted, religious instruction must form an important and prominent feature in it. But the mode of dealing with this part of the question will, perhaps, be the most difficult which the framers of such a measure will have to consider. In populous districts it will be possible to have separate schools for some of the different sects; but, where this course is possible, is it desirable? In thinly inhabited districts, if all do not go to the same school, there will not be sufficient funds to give adequate education to any, or at any rate more than those who belong to that class of Christians which is the most numerous. If all sects go to one school, the mode of giving religious instruction will arise as a question of considerable difficulty. Are selections from the Bible to be used, as is the case in Ireland? or is the whole Bible to be used? And are the children of those parents who object to their being present to absent themselves. Lord Brougham has preferred the latter course, and it may be a better one; but whether it is so or not, or whether a better than either may not be devised, is hard to say, for there are difficulties of a very serious nature peculiar to each.

We have thus a Board of Commissioners with very considerable power; but has it sufficient power for effecting the purpose for which it is to be created? We have seen, as regards a school-rate, that it is dependent upon the town councils and village rate-payers. The town councils may probably, in many instances, be disposed to grant it, but the village rate-payers would probably not.

The school rate, then, cannot be calculated upon with any certainty as affording the means of effecting any great change in education. But the Board has also the distribution of Parliamentary grants for educational purposes. The grants hitherto made have never exceeded £20,000 per annum. It certainly is a matter of importance that the funds so granted, although small, should be well applied: but the expense of such a Board as the present would be unreasonable for this purpose: added to which, we think that the question of national education would be prejudiced by the appointment of a Board which might be fettered by the want of sufficient funds or power; for, 1stly, its very existence would be adduced as a reason why another should not be appointed; and 2dly, its inefficiency would be insisted upon as a reason why there should be no Board at all for the purpose. If a large annual grant were to enter into the scheme of this Bill—and we admit that such a grant may yet be made a part of it in the Commons—the Board could effect a great deal. It might then establish model schools, and schools for training masters; and by the force of facts produce a conviction in the minds of those who could not be prevailed upon by arguments. The rate-payers in country districts might probably be brought over by such a course. Such are the observations which we have thought it right to make with regard to this Bill; and our conclusion with regard to it is, that, notwithstanding some excellent features, in consequence of the faulty constitution of the Board, the want of determinate funds to apply, and the check which local authorities would at first improperly give, the Bill, if passed into a law in its present form, would not be found to work; and if it did so for a time, a change of ministry might make it cease to do so. We think it right for the reasons before assigned to state the conclusion which we have come to. We, however, do so with reluctance, because we feel it may appear an ungracious thing thus to speak of the measure which has been introduced by a nobleman, who for twenty years has been engaged upon the subject, and to whom the country is deeply indebted for the point at which public opinion has now arrived with regard to it. It would give us unfeigned pleasure to see Lord Brougham so modify his

present Bill (which he may do) as to make it desirable that it should be passed, and this, because on public grounds it is most desirable that those who have had the labour should also have the honour, and that men who come in at the twelfth hour (that is when they cannot help it,) should not be able to arrogate to themselves a merit which does not belong to them.

But it may be said, since you have these faults to find with Lord Brougham's measure, what would you supply in its stead? We certainly do entertain an opinion as to what ought to be done, and entertaining we will mention it. We then do not think that the question is as yet in such a state of maturity as to allow of a permanent measure being adopted with such advantage as it is practicable to attain; and for these reasons: 1. The question of funds cannot be settled until that of endowments has been determined.—For an account of their great value and present unsettled state, we beg to refer to the first article in the present volume. 2. The actual state of education in this country has not as yet been sufficiently investigated. 3. The character of the education wanted has not yet been determined. 4. The respective merits of voluntary and state education, and whether they can be conveniently blended, are not yet understood. And 5. The mode of disposing of the great difficulty in national education, viz. religious instruction, has never yet been clearly pointed out. Can anything then be done?—We think, a great deal. We would suggest the appointment of a Provisional Board, with ample power for a determinate period—say three years, and constituted in a similar manner to the one in Lord Brougham's Bill, viz. three paid and two *ex-officio* members, for the purpose of inquiring into and reporting upon what should be done. We would have them proceed as did the Provisional Board of Poor Law Commissioners, and lay before the country a document as ample and as valuable as those gentlemen did. Upon this a law could be framed; the publication of the report at a cheap rate would in all probability, as did the Poor Law report, carry the sense of the country with it. The *ex-officio* members in the Provisional Board could, instead of being an hindrance, be of the greatest service. They would be in



the position of ministry, preparing and framing a great national measure with the utmost care ; and not of persons intermeddling with, and clogging, the operations of machinery which it was not their immediate business to superintend. It may be said, that inquiries have been made, and that the want of education has now become so pressing and generally acknowledged, that action, not investigation, is required. We acknowledge that the want is pressing, and also that it is desirable, as far as can be done with safety, to act ; but we deny that inquiries of the character and fullness required have yet been made. Committees of Parliament have examined witnesses, who have spoken of their own personal knowledge of things which have fallen within their observation, tinctured with their peculiar views, and have expressed opinions, many of which have considerable value. But the evidence of such witnesses, although highly important for the purpose of making the Government alive upon the subject, should only be considered as reasons for investigating in that full and perfect manner which no individual can do. In the first place, men, to conduct such an inquiry with advantage, should devote themselves entirely to it ; and have ample power for the purpose, in order that they may make themselves acquainted (as far as is possible) with the whole subject. Under such circumstances, it will be much more probable that a just conclusion will be arrived at as to the character of a legislative measure, than can be done by persons who take it up in the intervals of other more pressing occupations, or as it may suit their convenience. This is a subject upon which we should be sorry to see the ordinary mode or legislation resorted to. Something more is, we think, required than the usual consideration of it for the Legislature to be justified in giving the sanction of law to a bill introduced by an individual, or even a government, upon so important a question as that under consideration. It ought to be required, not only that the general principles, but that each detail of such a bill, should be the result of as wide an induction as the nature of the case is capable of.

For the purpose of getting in readiness the machinery for carrying into execution the measure which may ultimately be determined upon, as also for preparing

the public mind for the reception of their report, and the measure grounded upon it, the Provisional Board should have the power of taking certain preliminary steps,—such as founding model schools, and schools for the education of schoolmasters; enrolling mechanics' institutions, and distributing government grants in aid.

If the Provisional Commissioners performed their duties in that masterly manner in which they ought to be performed, the country would be benefited by their being continued to carry out the law which would be grounded upon their report, while the contingent reward would be an additional incentive to diligence.

For the purpose of showing what a task this Board would have to perform, we will enumerate a few of the heads which their report ought to embrace.

1. A consideration of the condition, moral, intellectual, and physical of the working classes in this country, both in the towns of various descriptions and rural districts: and the points upon which education may be brought to bear, so as to improve this condition.

2. The number of schools now in existence; their proportion with reference to the population. The nominal education now given; the real education now given. The changes that require being made for the purpose of adapting it for the performance of its real office. How schools should vary with circumstances; for instance, their situation in town or country, a manufacturing or agricultural district.

3. Amount of funds by which the schools now in existence are supported; their different descriptions; the manner in which the source from which the funds are derived affect the education given; the inequality of the distribution of funds throughout the country; mode of increasing the amount and perfecting the application of funds. Under this head would be considered endowments; payments by scholars; grants from Parliament; school-rates; voluntary contributions.

4. Present government of schools; its different kinds; proposed changes with regard to. Under this head would be considered the jurisdiction of the Court of Chancery; the visitor; the local committee; the individual founder; and the union of central and local government in a system of national education.

5. Present mode of providing masters ; its consequences ; the character of these masters ; the mode of improving them ; normal schools ; salaries of masters ; pensions to masters, &c.

6. A full account of schools in foreign countries ; their various characteristics ; and a more particular account of those portions of their practice which may be advantageously adopted in this country. This should be done from *actual inspection*, and not from the reports of travellers or foreigners.

7. Methods of instruction, such as the mutual ; books, maps, and other instruments of instruction.

8. The difficulties in the way of a national system ; such as, difference on religious subjects ; parents requiring the services of their children in a manner to prevent their attending school ; and apathy with regard to education.

9. Adult education. Mechanics, and other institutions ; their present number and character ; their capabilities, and means of improving them.

*Note.*—Although the mass of the evidence might be collected by assistant commissioners, it would be desirable that the commissioners themselves, those who would have to form the conclusions and determine the character of the measure, should make themselves acquainted with such portions of the facts relating to the whole, by personal inspection, as would enable them to speak with that accuracy and certainty as to the actual state of things which no one can do from information derived from others. Such an investigation on the part of the commissioners, although it ought to extend to every head of the inquiry, is not a thing either impossible or even difficult ; for if the assistant commissioners collected in the first instance a mass of facts upon each head, the commissioners from the examination of this would know at once what they ought to investigate themselves, while they could go directly to the point. Such a mode of proceeding would not only stamp a character of truth upon the report, but would enable those who made it to exercise a sounder judgment than they could do if they had only grounded their conclusions upon the reports of others without quitting the four walls of their board-room.

B. F. DUPPA.

## PHYSIOLOGY AS CONNECTED WITH EDUCATION.

A CHILD comes into the world with a mind and body mutually dependent;\* but, at present, the mind hardly shows that it is a mind, and will not declare its powers and disposition till the body has arrived at maturity, and then only as the body has reached a maturity of health by a long course of healthy changes. This child is put under the care and charge, successively, of a nurse, a servant, a parent, a schoolmaster, and a college tutor perhaps, none of whom are acquainted with its bodily conditions, nature, and circumstances, whether they are healthy or unhealthy, what may be the causes of its good or bad health, why the body has failed in reaching a healthy maturity, and why the mind, sympathising with and dependent upon the health of the body, has become stupid, perverse, and vicious, or idiotical and insane.

Men readily admit that, in that state called disease by common observers, the mind sympathises with the body, and partakes of its weakness and debility; but they do not admit that other states of the body, which are too refined for them to notice, are also disease, and affect the mind in the same way. If the body is perpetually in this state of concealed disease, it will continually affect the mind, weaken it, corrupt it, and cause it to degenerate.

Here is a fundamental error, viz. the supposing that the mind of the infant, the child, and the man, is totally independent of the body; that its will, desires, affections,

\* In order that we may guard ourselves against all misinterpretation in consequence of the language which we are obliged to use in the present article, we think it right to state our belief in the innate and independent spirituality of the mind of man. We have too high an opinion of the spiritual part of our nature to suppose that its connexion with matter in the present state of our existence is anything more than conventional.

and understanding, are not at all affected by the health or primitive structure of the body.

Men have been much misled on all subjects by the imperfect comprehension of the meaning of the word 'nature.' By the 'nature' of the mind is generally understood nothing more than a spiritual, in opposition to a material nature. The same confined idea is attached to the word on other occasions. Some one striking quality is pointed out, to which the attention is confined as the nature of the body; whereas the nature of anything is the sum total of all its qualities, and of their relations to those surrounding bodies by which it is influenced. Thus the nature of the human mind does not consist merely in its spirituality; but in its primitive powers and susceptibilities, in the laws of their development, and in the mode and degree in which it is affected by the surrounding circumstances of its existence.

Thus its connexion with the body, and the mode and degree in which its happiness, progress, and perfection are affected by the body, become a part of its nature or history; and an extremely important one, because the influences are so.

It was in vain for the nurse, the parent, or the educator to attempt to understand and explain this influence, however desirable. It could only be done by the physician and physiologist, when qualified by the progress of knowledge. Till this period arrived, all management of the mind was liable to a thousand errors, and the same result must happen as in other similar cases; men can only spoil or ruin that machine which they attempt to regulate without understanding its construction and the laws of its movements.

Several writers, of late years, have undertaken to supply the deficiency; and to give to the nurse, the parent, and the educator, the knowledge which they wanted, but could not obtain. That this knowledge has been appreciated, is proved by the extent to which their works have circulated.

The structure of the body may be considered as made up of bones, and of muscles to move them; of a circulation of blood to nourish, and of absorption to carry off old and effete particles: of certain organs for changing

food into blood, and blood into various useful substances; and of a nervous system to give life to the whole.

#### OF THE DIGESTION.

The first part of the body to which we shall direct our attention is the digestive apparatus: the means by which the body is able to take possession of external objects and make them a part of itself. This process is partly mechanical, but principally chemical. The lowest degree of digestive power is in plants, which, by means of their roots and leaves, are enabled to convert peculiar substances in the earth and air into their own substance, and by laws of life peculiar to themselves, to form out of the same elements that vast variety of vegetable products which afford food for the greater part of the animal world. These substances, though formed of the same materials, have distinctive properties, and a very slight difference in the proportion of the primitive substances is sufficient to convert a wholesome food into a deadly poison. Vegetables are able to assimilate the minerals of the earth to their own substance, and thus to fit them for the digestion of animals, which, without this previous preparation, would be unable to live upon them. Vegetables being fixed to one spot are more simple in their mechanism. They may be said to be made up almost entirely of a digestive apparatus, which, instead of being confined to one small portion of the plant, is carried through its whole substance, and the plant may be said to consist of a congeries of tubes or stomachs, whose sole office is to convert foreign matters into itself. But animals which are gifted with locomotion, must have a very different contrivance for assimilating surrounding substances to themselves; and they possess locomotion in order to give employment to a new set of faculties which they possess: a sense of pleasure and pain, and various instincts, affections, and appetites. They require, therefore, a certain mechanism for locomotion, and another for digestion. As they have various employments and pursuits, they cannot be always feeding like plants. They require the means of taking their food occasionally, and without inconvenience; and as this is done by the co-operation of various parts, they are all included under the

name of the digestive organs, which we shall briefly describe.

The commencement of this apparatus is the mouth, which includes the senses of touch, and taste, a membrane for secreting mucus, several large glands for secreting saliva, and the teeth for grinding the food. It is also aided by the vicinity of the senses of smell and sight, which are capable of judging of the wholesomeness of many substances before they are placed in the mouth. The importance of this part of the apparatus is seldom estimated, but the proper and full mastication of the food by the teeth, and its intimate mixture with a sufficient quantity of saliva, may be said to be half the process of digestion. The quantity of saliva secreted during a full meal is supposed to be about a pint. The food then passes into the stomach, where it is mixed up with a new set of secretions, the chief of which has received the name of gastric juice, which has the remarkable property of converting all kinds of food into a substance apparently the same, called the chyme. It consists of a whitish fluid, the consistence of thin cream. This fluid passes from the stomach through a small ring called the pylorus, into the bowel. The pylorus is exceedingly sensitive, and closes itself, and generally refuses a passage to any food which is not perfectly digested. As soon as the chyme has passed into the bowel it mixes with the bile, which comes from a different organ, the liver, and which is of an alkaline nature, to correct the acidity of the chyme, and for other purposes not thoroughly understood; it also mixes with a fluid similar to the saliva coming from the pancreas, and the fluid is then called chyle, and is fitted to be absorbed by a specific set of vessels, and carried into the blood. Thus the substances which were dead before they were eaten, become endowed with one degree of vitality in the stomach, a higher degree in the intestine, and with the highest degree in the blood, which is converted during its circulation into the living solids of the body. As far as chemical analysis goes, all blood seems to be nearly alike in the human subject; but, according to the difference of constitution, we may fairly conclude that there are important differences in the blood,

depending partly upon the food, and partly upon the unknown vital laws of each constitution.

The stomach and bowels are supplied by nerves like the rest of the body, and according to the nature of the food in them, the brain and nervous system in general are in a state of tranquillity or irritation.

The principal points to be attended to in the digestion are, the quality and quantity of food, and the times of taking it. Food may be vegetable or animal. Of vegetables, those which contain most of the farinaceous principle are most nutritious, as the different kinds of corn and pulse, sago, arrowroot, &c.,; of animal food, the most wholesome common kinds are mutton and beef, for veal and pork are decidedly objectionable whenever it becomes a question whether the stomach is in a state of health or not. With respect to quantity of food and the times of taking it, the best rule, probably, for young persons, is to take four meals in a day, two substantial and two light ones; the substantial meals being breakfast and dinner, and the light, luncheon and tea. The most healthy school with which we are acquainted, has breakfast at nine o'clock, a luncheon of bread and toast-and-water at twelve, dinner at three, and tea at six. The boys are never allowed to eat any kinds of fruit or cakes between the meals, and no persons are allowed to sell them. The consequence is, that every meal is hearty, and unwholesome food is excluded. At dinner they are allowed to eat as much as they please, but only of one joint. There are always two kinds of meat on table, and they make their choice. They have also pudding and cheese, and sound table beer. The play-ground joins the school, so that there is a quick succession of tasks, games, and meals. The health of the boys of this school has been remarkable, and robust constitutions have been formed out of those which were before delicate by this judicious system. When the constitution is delicate it often answers to allow meat at breakfast. Meat being already an animal substance, is often more easily assimilated than vegetables are. Vegetables are apt to turn acid, and to run into a natural fermentation when the digestive power is weak, which meat seldom does.



The last part of the digestive office is to throw off from the body that portion of the food which is not fit for being converted into blood; and also various substances which are secreted into the bowels from the system. The surface of the bowels performs the office of an internal skin, and not only contains the mouths of the absorbents which carry the chyle into the blood, but it secretes a mucus for the purpose of keeping the membrane healthy, and also pours out peculiar secretions which are the refuse of the constitution. Sometimes dropsies are cured rapidly by the secretions into the bowels. Sometimes corpulency is reduced in the same manner. Sometimes severe fevers and inflammations, and dangerous cutaneous affections are cured by a sudden metastasis to the bowels. They are, therefore, a most important organ for the general health. They ought, as a rule, to relieve the system once in twenty-four hours, and the regularity of this relief, is almost the invariable attendant upon health. There are few illnesses which are not preceded by irregularity in this function. When it is out of order, the body is more susceptible of taking cold, of the various causes of fever, especially of marsh miasmata. This point is so well understood now, and the remedies so simple, that most people keep by them an alterative pill, which they may take on the first appearance of irregularity, and by restoring the healthy function, prevent the predisposition to disease.

So far as this precaution goes, all educators should be as watchful over the commencement and cause of disease, as they are over the lessons of the children.

There are also other signs of derangement of the digestion and of the approach of disease, besides the mere function of the bowels. The precursor of disease is irritation. When the secretions in the bowels are unhealthy, they are carried as a morbid poison into the blood. This carries irritation into all parts of the body, and into every organ, particularly the brain and nervous system. But these are also irritated in a more direct manner through the nerves themselves, whose extremities line the mucous membrane of the bowels. When the contents of the bowels are unhealthy, they irritate the extremities of the nerves, which propagate the irritation to the nervous cen-

tres in the brain and spinal cord. Thus the nervous system is acted upon by two sources of irritation, and being the real centre of life to the whole body, it disturbs every other organ, and poisons life at the fountain head. Hence not only diseases of the brain arise, as convulsions and epilepsy, but serious diseases both inflammatory and chronic take place in all the organs, according to the degree of irritation and the natural predisposition of each organ.

But besides the physical diseases which happen in the organs, the mind sympathises most intimately with this irritation of the brain produced by unhealthy secretions in the bowels: the temper becomes sour and fretful; the memory weakened; the judgment distorted, and the imagination perverted. Hence arise disinclination and inability to study, and incapacity for executing allotted tasks, which are very liable to be mistaken by parents and educators for wilful perverseness. Hence the adoption of severe methods for forcing the unwilling mind to perform tasks to which it is no longer equal. Hence the excitement of anger and passion in the pupil who feels, he knows not why, unequal to his duties. Hence resentment and hatred, a dislike to study itself, so inopportunately insisted upon, and hence, perhaps, a resolution to throw aside the pursuit of knowledge for the whole of life. Oh! education is a delicate task: and educators, instead of deprecating all interference with their methods and management, should listen with anxiety to every hint which may improve the management of the human mind and heart, and smooth the road to knowledge, virtue, and religion.

#### OF THE SKIN.

We shall next consider the structure and offices of the skin.

The skin is not a mere covering to the body, but an organ properly so called, performing specific offices. It is also not so properly a single organ, as an infinite number of small organs, which, being imbedded in one tissue, have received a common name.

Under this common name the skin consists of three layers. The external one is called the cuticle, epidermis,

or scarf skin. It is extremely thin and unorganized, and therefore insensible. It is permeable by pores, through which the hairs and perspiration find their way; but they are not discoverable by art. It varies in thickness in different parts of the body, being thinnest in those where the greatest delicacy of touch is required, and thickest where the greatest friction takes place. It also thickens and hardens in proportion to the use it is put to, and thus accommodates itself to the wants of artisans. Its use is to protect the parts beneath from too great evaporation, and the extremities of the nerves from immediate contact with the objects of sense, which would convert all sensation into pain. When it is destroyed, it is reproduced with wonderful rapidity. The nails are of the same nature as the cuticle, chiefly condensed albumen, the same substance as the white of egg, only in a different form, and intended partly for the protection of the extremities of the fingers as delicate organs of touch; partly, in man, for assisting in picking up small objects, and, in other animals, for offence and defence, and for useful purposes in their habits.

The second layer of the skin is called the rete mucosum, or mucous tissue. It has no blood-vessels or nerves, but contains the colouring matter of the skin. It is intended as an additional protection to the vessels beneath.

The third layer is the true skin. It is very highly organized, containing blood-vessels, absorbents, and nerves; so that, if a needle be run into it at any point, it causes bleeding and gives pain. It contains a series of small glands for secreting the perspiration, and another series for secreting an unctuous substance for keeping the cuticle moist and supple, and gives rise to the root of the hair.

The perspiration serves two great and important purposes. 1. It conveys away from the body the largest portion of excretory matter: it thus performs the last of all the vital offices, which is, to throw out of the system all the materials for which it has no further use. It thus throws off the greatest portion of matter; the lungs throw off the next largest portion; then the kidneys, and the bowels the least. It is a most wise and convenient contrivance: wise, because the process is always going

on, both with and without the assistance and consciousness of the party, but with such moderation that it occasions no shock or sudden disturbance; and convenient, because it requires no attention from the individual, and causes no interruption in his occupations and pursuits. The body is, to a great extent, a self-regulating machine, working by imperceptible actions. The loss of superfluous particles of the body is essential to life; both because it would otherwise be destroyed by surfeit, and because, after having discharged their offices to the system, they become more or less a poison. When food is taken, it is decomposed, changed, and recomposed into new substances by the vital powers; and again decomposed into substances unfit for vitality, and therefore requiring to be thrown away. There is a healthy rate of change which the body requires. If the change takes place too slowly, congestion and disease are produced; if too rapidly, exhaustion. When the body is habitually at rest, the rate of change is too slow. Motion, occupation, and exercise are required to attain a sufficiently rapid change. On this principle, exercise is the grand and essential means for promoting perspiration, for keeping the skin itself in a healthy state, for unloading the body of its useless and poisonous particles, and for promoting the healthy action of all the internal organs.

There is also a vital sympathy among all the organs of the body, and this sympathy is very powerful between the skin and all the rest. It is, perhaps, the most important sympathy for health in the body. When the skin is in a perfectly healthy state, and performing its functions healthily and freely, it sends a healthy sympathy to each of the other organs, and induces them to act freely and healthily: when its health and functions are disturbed, the disturbance is communicated to some of the internal organs, which are liable to be driven into disease.

A second great purpose answered by the perspiration is the equalization of the heat of the body. Heat is carried off by the perspiration, and in proportion to its quantity. In cold countries, a less powerful perspiration is sufficient for health, and carries off less heat. In hot countries the influence of the perspiration in cooling the

body is most important and beneficial. The production of animal heat is at present a mystery, but is supposed to be owing partly to the nervous influence, and partly to the change which takes place in the blood in passing through the lungs; and the heat of the body is of course affected by the heat of the air, and also of the sun, and by light, electricity, and other external causes. The temperature of the body is invariably the same in all climates; and, therefore, whenever the formation of heat is rapid, as in hot countries, it must be carried off rapidly by the perspiration. When internal organs are diseased, an artificial perspiration produced by medicines, or by the vapour-bath, is often one of the most powerful means of cure. This is a humble imitation of the natural process.

A third purpose answered by the skin is absorption. The skin is full of absorbent vessels, as well as of blood-vessels and nerves. They absorb, first, the skin itself, which, like all the textures of the body, is in a state of continual production and reproduction. Secondly, they absorb a variety of substances applied to the skin, either when deposited under the cuticle, as by inoculation; or when rubbed upon it, as with some medicinal remedies; or when in contact in the shape of gas, or miasma, or air rendered morbid by disease, want of ventilation, &c. The lungs also have the same absorbing power. Remedies are applied to them by inhalation, and diseases are communicated through them. Upon this principle, thick woollen clothing is considered a protection against marsh fever in Italy; and generally woollens may be considered not only as affording warmth to the body, but also protection against deleterious morbid causes.

A fourth purpose answered by the skin, is that of an organ of sense and touch. This depends upon the extremities of the nerves, of which the skin is full, which convey to the brain and mind the most important qualities of bodies, such as space, extension, and solidity; and constitute the only sense which gives us the idea of an external world, or of outness, as it has been called. The skin gives us the first idea of feeling, and furnishes some of the most necessary and important words to express the affections

of pure mind; as the word 'feeling,' itself, 'emotion, passion, suffering,' &c. Thus the skin becomes an organ, not only of information, but of pleasure and pain, of happiness and misery, and is capable of habits of a higher kind than of mere sense, and more closely connected with mental phenomena.

Having thus described concisely the structure and physiology of the skin, we are prepared to appreciate its importance to the body and mind at all ages, particularly in youth, when the foundation of a good constitution is to be laid. As it is the greatest outlet of the body, it must be kept in constant action by exercise: it must never be checked or chilled, either by sedentary employments too long continued, or by exposure to cold air without sufficient clothing. In education particularly, the sedentary tasks of children should never be continued beyond the point of bodily comfort: when they are, the functions of the skin are checked, the circulation is driven inwards, the matter which ought to have been evacuated through the skin is thrown upon the internal organs; these are irritated at being employed in an office which does not belong to them, irritation is succeeded by fullness, congestion, and inflammation. These effects follow at different periods of time; some times immediately, sometimes at the distance of years. It is now the general opinion of medical men, that a certain morbid deposit, called tubercle, is the consequence of inattention in early life to the health generally, but particularly to the state of the skin, and to the great regulators of its health, exercise and clothing. Tubercle becomes afterwards the cause of consumption, and of other malignant incurable organic diseases.

Regular exercise is also necessary to produce in the skin the habit of perspiration. Habit belongs to all structures of the body as well as to mental affections. Organs act not only according to their original intentions, but much more according to the habits given them artificially by human management. These acquired, artificial habits become their laws of action, and not the original tendencies with which they were created. The work of man is here paramount over Nature, and gives her the orders and

rules by which she is to act, for better, for worse. Thus a good original constitution may be ruined, and a bad one corrected and fortified by the management of nurses, parents, and instructors: and every man of mature age is, in constitution, what he has been made by his educators.

But, in addition to the health, the temper, and therefore the character, depend in a degree upon the healthy functions of the skin. When it is reduced in heat, and its functions troubled, the discomfort is conveyed to the brain as the centre of its sensations, and to the mind as the percipient: uncomfortable feelings necessarily follow; the mind is irritated—it knows not why; it quarrels with itself, its employments, and its associates; its commotions react upon the body, and increase physical excitement; and tranquillity is not restored till healthy bodily activity restores the balance and functions of all the organs.

We must not pass over another important circumstance for promoting the health of the skin, which is morning sponging. Most English children in respectable families are washed every morning in a large tub; but, as soon as they are too old for the nurse to do this, it is neglected, and never resumed as a general habit. Those grown-up persons who use it are exceptions to the rule. In America it is said to be universally neglected. In France occasional bathing is a substitute for daily sponging.

The physiology of morning sponging is, first, that it cleanses the skin of the condensed perspiration which accumulates during the twenty-four hours; of the thick secretion from the sebaceous glands, and of the desquamation of the cuticle, which is continually peeling off and renewing. Secondly, it prevents the reabsorption of these matters, which takes place to a certain extent when they remain upon the skin, and which in that case become morbid to the body. Thirdly, it thus opens the pores of the skin, and gives a free exit for the secretions, and a free action to the cutaneous vessels. Fourthly, it is a healthy stimulus to the skin; it excites its functions, and brings this all-important organ into fuller play. Fifthly, it is thus one of the strongest securities against catching cold. The cleansing and rubbing of the skin in the morning fortifies both it and the system at large against the changes of weather and employment during the day. No child's

nursing is complete till he is taught morning sponging, and no educator performs his duty who does not enforce it.

#### OF THE MUSCULAR SYSTEM.

The next part of the subject which we shall consider, is the muscular system. The muscles do not perform any office of secretion, but merely contract and relax by the application of stimuli. They are divided into two classes, the voluntary and involuntary muscles: the former acting through the will, as well as from other stimuli; the latter not being affected by the will. By contracting and relaxing, the voluntary muscles empower the body to move from place to place; and the involuntary ones perform certain indispensable functions in the system, which are too important to be left to the will, and which are necessary even when the will is suspended, as in sleep. The heart, the muscles of the stomach and bowels, and some others, are involuntary.

Besides moving the body about, the muscles assist the circulation to an important degree. The moment a muscle is relaxed, it is filled with blood; the moment it contracts, it is emptied. When a person is in the recumbent posture, he may by attention perceive certain parts of the body alternately swell and subside, corresponding with the action of the heart, as the blood is thrown by impulse through the system. Muscular exercise quickens this circulation, and drives the blood from the muscles to all other parts of the system. This flow determines more to the skin than any other organ, because the muscular pressure tends to compress the internal organs, and because these do not invite the determination of blood except when they are in a state of activity during digestion. After the digestive process is completed, it is time for the system to throw off its old materials in exchange for the new ones. Hence the importance of muscular action to quicken the circulation and determine it to the skin, in order to force the skin to perform its duty.

Besides this, the muscles must be exercised to give them strength. A muscular fibre will be strong or weak in proportion to its exercise. Muscular strength bears a certain ratio to the strength of all other parts,—of the



circulating vessels, of the secreting organs, of the nervous system, and even of the bones. To strengthen the muscles is, therefore, to strengthen both body and mind. The muscular power should, therefore, be above par, if we may so speak; it should be above its work, in order to raise the strength and tone of the whole body, and consequently of the mind. Constant, regular, graduated exercise is, therefore, as essential for the sake of the body at large as for that of the skin. For this reason, children brought up in the country, or in the open air, or in large schools with good play-grounds, and where games and exercises of all kinds are judiciously encouraged and constantly going on, are more healthy and robust than where the reverse is the case. The lamentable effects of an opposite system are visible in all sedentary professions, and in schools where the exercise of games is deficient. Scrofula, rickets, deformities, tubercular diseases, exist to an incredible extent in such schools, particularly among girls. Many schools might be defined "Institutions for insuring a Sickly Constitution." When a child is discovered to be feeble, and with a tendency to deformity, the method of cure is just the reverse of what it should be. It consists in a recumbent posture, and in reading in that position, and in diminishing the exercise. The appetite failing under this system, a mild farinaceous feeble diet is adopted. Education is completed on a sofa. Instead of this absurd system, enough to ruin even a good constitution, books and tasks should all be closed, and the life should be passed in the open air in some occupation affording constant muscular exertion.

#### OF THE BONES.

The next subject to which we shall proceed, is that of the bones, which, though appearing to common eyes as solid and unchangeable, are nevertheless undergoing a continual change, like other parts of the body, though in a slower degree. One reflection must convince us of the necessity of this: the bones increase in size as the body does, which could not be the case unless they were so organized as to provide for it. The hard unyielding part of bone consists of the carbonate and phosphate of lime disposed reticularly: the cells, constituting the greater part of

the bone, are filled up with blood-vessels, absorbents, and nerves. Hence the strength, firmness, and hardness of the bones depends upon the health of the body, of the digestion, food, blood, and nervous system. The purity of the earthy matter deposited in them depends on the same. Rickety persons are always of a weak delicate scrofulous constitution. Next to a healthy digestion, the strength of the muscles determines that of the bones. When the muscles are strong and much used, their bony attachments enlarge and harden, and become well-defined in proportion. Beauty of form depends fundamentally upon the bones, and bones depend immediately upon muscular exercise: all artificial supports for the bones, to supersede the muscles, only produce deformity more or less, and disappoint the very end in view. The bones of the spine and chest are those to which beauty is principally attempted to be given by art, by backboards and stays of various kinds, the certain effect of which is to weaken the muscles and to disable them from holding the bones straight, and to warp the bones by actual compression.

#### OF THE LUNGS.

The lungs exhale from the body a vapour, as the skin does, but not of the same quality, nor in the same abundance. The surface of the lungs, however, if it could be all unravelled, is calculated to be nine times larger than that of the skin; the former being equal to 139 square feet, the latter to fifteen. The exhaling power of the lungs is therefore important, as is also their absorbing power; first, because the tissue is more delicate than that of the skin; and secondly, because poisons floating in the air have a more constant and ready access to them; and thirdly, because they have a more ready access to the blood.

But the principal office of the lungs is that of changing the quality of the blood. All the blood passes through the lungs in four or five minutes, during which time it undergoes a change essential to life, and without which death would ensue. The structure of the lungs enables the air to operate this change. The apparent change is that of colour, from black to red; the real change is parting with carbon, of which we lose nearly a pint in twenty-

four hours. During this change, heat is supposed to be added to the body ; but the whole of the change is not known. Each person requires about ten cubic feet of good air per minute for these necessary changes. From this may be calculated the state of the air in bed-rooms, day-rooms, schools, manufactories, and public rooms for amusements or business. In about twenty minutes the air of most rooms and buildings where numbers are assembled becomes vitiated, and requires to be changed. If the company cannot quit the room in that time, the air ought to be changed, so as not to expose them to draughts. If the persons can be dispersed, as in schools, this should be done, and the rooms aired. If this is not attended to, the health must suffer ; and the fact is, that, from general ignorance, the health of all persons confined in close rooms does suffer. In most schools, especially for girls, the constitution is ruined in a large proportion of persons by the confinement. First, all the organs of the body suffer when the lungs do not perform their office. Secondly, morbid deposits take place in the lungs themselves, which lay the foundation of consumption. Thirdly, the blood not being properly changed, a morbid blood, a species of poison is circulated over the whole system ; unhealthy blood instead of healthy is deposited in every tissue ; unhealthy instead of healthy secretions are made from it ; the nerves are unhealthily affected in their substance and functions, their influence over the body is deteriorated, and the whole body becomes predisposed to disease.

We may here make a simple but a very important observation, which is, that the art of breathing is never taught. Neither children nor grown-up people are taught to breathe properly, that is, to take a deep inspiration so as to fill every cell of the lungs. It is not possible to read aloud with comfort, and without straining the chest and throat, unless a person begins with a full inspiration. Few persons in reading or speaking fill the lungs more than one half ; they are then obliged, in order to finish their sentences, to contract the chest within its natural dimensions, and to squeeze out the concluding words. Instead of this, they ought to begin by taking a full inspiration, and repeat the inspiration when the chest is about half

emptied. Speaking and reading quicken the circulation, and therefore require more room for the passage of the blood ; whereas, by the common habit, people contract the chest and give less room.

The only occasions when the chest is fully expanded are in running, and in such exercises as compel a person to take a deep inspiration. This is another reason for the value of exercise,—that the blood cannot be properly changed without full inspirations, which cannot be, or at least are not, obtained without exercise.

#### OF THE NERVOUS SYSTEM.

The next subject of consideration is the nervous system. We have seen the body nourished, and moved from place to place: we have seen the various means of discharging from it as much as is daily added to its substance, by the skin, lungs, kidneys, and bowels: all the food is first converted into blood before it is used, and we have seen the means of making an essential change in the quality of the blood in the lungs: but what, after all, is the immediate instrument of vitality? Is there any part of the body destined more especially, or exclusively, to be the immediate organ by which life animates the body? Yes; it seems that the principle of life, whatever it is, chooses a specific structure, by means of which it commands every organ, texture, and fibre to perform its own functions. This is the nervous system. The nerves consist of cords, which of course have two extremities: one is called the sentient, the other the perceptive extremity or centre. The sentient extremities are dispersed all over the body, and convey to the centres notices of whatever is presented to them by contact. Each nervous extremity has a corresponding centre, and there is a line of centres along the spine which convey the notices they receive to some common centre in the brain, as is supposed, though that common centre has not been determined. At all events, there is a unity in the nervous system as there is in the mind, and the many separate centres or origins of the system do not interrupt the unity of the perception. Then it appears that each spot in the body is supplied by two nerves, having two distinct offices; one conveys to the centre, and the

mind, the notices of external things; the other conveys from the mind its own governing volitions to all parts which are under its control, and especially to the muscles.

The nervous system requires two conditions for its health: first, that its structure should be healthy; secondly, that its functions should be so. The health of the structure depends upon the same causes as the health of every other organ. It is in this sense an organ requiring the same care as other organs, and depending upon the health of all the other organs,—a good digestion and assimilation, healthy skin, lungs, and other organs, and for this purpose, exercise and action. When other organs are in health, the nervous system is supplied with blood in proper quantity and quality, and performs its office healthily; when the reverse takes place in the body, the nervous system suffers. The great centre of the nervous system is the brain, and the mind is connected only with the brain; therefore the brain is the part which engrosses our attention when we are examining its laws of health. The brain has a peculiar circulation; and this is capable of excitement and depression according to the health of the body, and not only so, but according to the state of the mind also. Here we see more immediately important physical changes produced entirely by passions of the mind; proving the importance of the conjoined sciences of the physiologist, the moralist, and the metaphysician. The first is the true student of the mind, and of its education, acquirements, and happiness. The two latter, if unaided by the former, must entirely fail in practice, in teaching, expanding, disciplining, training, and forming practical habits. This is one great reason why the improvement of mankind has advanced so slowly. Instructors have been profoundly ignorant of the practical management of the mind, because they have viewed man as altogether a spiritual being, and as entirely independent of the body in which the mind resides. In no way have they considered the mind as connected with the body, except in the article of pain. They discovered that bodily pain inflicted by authority disposed the mind to fear and obey that authority: but they have not yet discovered that the temper and affections depend very much upon a healthy digestion and assimilation; and that the

cheerful obedience of the will depends much on a happy, healthy state of all the organs of the body. As to the power which the brain exercised over the system, it was hardly known in former times that it had any; and certainly instructors were ignorant of its conditions of health, and of its influence over the moral and intellectual operations of the mind.

But it is now certain that the mind makes use of the brain as its agent of intercourse with the physical world, and that its faculties are affected by the physiological state of the brain; and that the state of the brain, the circulation within it, its very structure and its functions, both towards the mind and towards the body, are affected both by the affections, passions, and intellectual actions of the mind on the one hand, and by the health of all the organs of the body on the other.

Thus the brain, even as it respects the health of the mind, must be considered in all respects as any other organ of the body, and its health must be secured by the same attention to its physiological laws; and we may hold it as an incontrovertible axiom, that if the health of the brain be deranged, that of the mind will be deranged also. Whoever, therefore, would educate the mind, must act upon the principle that it depends upon the brain, and the brain upon the body, that is, upon a healthy state of all the other organs.

The circulation and texture of the brain and of its membranes are kept in health by the very same means as those of every other organ and texture of the body. Exercise, fresh air, and wholesome food, are as necessary to the health of the brain as to that of any other organ; and without the health of the physical organ, its functions relating to the mind will not be healthily performed.

But, beyond this, the structure of the brain is affected by the energies of the mind itself. Intense feelings, passions, and thought, affect immediately the circulation and structure of the brain, and through it the functions of all organs and parts of the body. Thus the brain is an intermediate agent between the mind and the body, and is subject to a double wear and tear, from the action of double causes upon it. Even in sleep, the brain, and through it the heart, is affected by the nature of the

sleep. If quiet, no movement is perceived; but in dreams the circulation is violently hurried, and great swelling and throbbing of the brain takes place, and is obvious to the senses when any portion of bone has been removed and afforded opportunity for observation. The excitement of oratory is always attended with increased circulation in the head, which sometimes occasions apoplexy. Euler brought on a partial apoplexy by solving a mathematical problem requiring continued intense thought. Many such instances have occurred. Anxiety, grief, and terror will produce the same effects. Insanity, in its various forms, has been occasioned both by the actions of the body upon the brain, and of the mind upon the brain. Hence, if the physical state of the brain be injured, the soundness of the mind will be affected on the one hand, and the vital functions of the organs of the body on the other.

Education has erred in two respects: first, in not attending sufficiently to the general health of the body; and secondly, in overtasking the mind. On the one hand, the mind has been injured by injuring the health of the body; and, on the other, the health of the body has been injured by overstraining the faculties of the mind.

Education has overstrained the mind in two ways; first, in carrying the principle of emulation too far; and, secondly, in confining itself almost exclusively to the intellectual part of man, to the neglect of his moral disposition. A boy is first overtaken in time and quantity in the cultivation of his memory, and then upon the emulative principle he is encouraged to devote his leisure time by day and night to increase that excess which has already gone too far. Relaxation, cheerful amusement, and necessary exercise, are sacrificed by day; and the grand restorative, sleep, is sacrificed by night. Of those who, from inclination or a principle of duty, follow up the system prescribed to them, very few go safely through the ordeal. The brain is injured as a bodily organ, and the health of body and mind gives way. Sometimes imbecility of mind, sometimes actual insanity, occupies the remainder of life. Sometimes confirmed ill health prevents any future exertion for private or public good. These facts are little noticed, because the advocates of

the system are interested in being silent, because the few who escape are held up as proofs of the goodness of the system,—and because the medical and physiological view of the subject is entirely unknown. This absolute ignorance is what we would wish to enlighten, and it is hoped that the circulation of modern works upon the subject will bring it under the attention of thousands who may thus make it a part of their common sense. Fortunately, this common sense forms a check to the ignorance and folly of man upon this as upon other occasions. No rigour is sufficient to compel the majority of young persons to task their faculties to this extent, and to forego the solitations of their nature for exercise, fresh air, and rest at night.

The subject is become more important since education has begun at an earlier period of life. That education ought to begin from the cradle is a first principle; but not the education of mere memory, of the principle of emulation and ambition, and of a sedentary life. The proper subject of early education is that of the habits and the disposition. The infant schools were originally intended to be conducted upon these principles, but they have become too formal and intellectual. In America they have wandered still farther from the right road than in England. Two American physicians, Dr. Caldwell and Dr. Brigham, have written expressly to expose and denounce the evils of over-intellectual education both in infancy and during a later period. They have stated numerous cases of children wonderfully promising and precocious, who have disappointed the fond hopes of parents, and the ambitious hopes of their teachers, by an untimely death caused entirely by the vicious system of extreme study, or by insanity or idiotcy. The evils of the system will, no doubt, produce a remedy in due time, as in other cases; but it must be through medical men, observing, noticing, collecting, and exposing the facts, and extracting from their professional knowledge the common sense of the subject, and making it intelligible to the general mind.

Some persons in America have endeavoured to improve the mode of education by establishing schools in which regular labour forms a part of the system. These schools



were first formed for the preparation of missionaries. A farm and workshops were a part of the establishment. Certain hours were devoted to study and to labour. The labour gave the exercise and secured the health of the body, and produced sound and refreshing sleep at night. The pupils also obtained a quantity of useful knowledge in agriculture and mechanics, which might be valuable to them in their future labours. The success of the system upon the health has been complete: those who came with delicate constitutions have invariably become strong, and their spirits cheerful and happy. The system appears to be equally favourable to the attainment of knowledge. Comparing the pupils with the general body of other pupils of the same class of life, their average acquirements appear to be above par rather than below it. This is what might be expected. The mind depends upon the brain, and the brain upon the general health; and a healthy brain will perform more intellectual work than a sick one.

This kind of education would suit all classes. There are certain sorts of manual labour in the garden and the workshop which would afford relaxation, amusement, and exercise to the student. In some countries, persons of all classes are taught some manual art; and the garden is a source of daily exercise and amusement to many English gentlemen. Some schools have ground enough attached to them to allow the boys a piece of garden; and, wherever it is so, it is attended with the best effects.

But more particularly would such schools suit the middling and the lower classes, as affording at once exercise, health, and useful instruction. At present we are occupied with the question as it relates to health; but health is intimately connected with the moral feelings, both as cause and effect; and we believe that no employments are so useful in forming and exercising good moral habits as regular labour up to the point of moderate fatigue. The exercise, occupation, and amusement, produce a cheerful and good temper,—the companion and cause of health, and of every virtue. Idleness, ennui, abstract, irksome, and difficult studies, sour the temper, corrode the health, and drive men into frivolity, exciting

pleasures, dissipation, and what are called generous vices, which lead the way to those which are ruinous.

The subject is a difficult one to apply a remedy to; because, as we have observed, the evils of the system are hidden from its professors. They know how to teach what they profess to teach; and they do not profess the most important part of education, which is to produce a healthy constitution altogether, both of body and mind. To form a healthy constitution belongs to the physician; and the physician is not an educator. A pupil may be out of health continually; but unless a derangement occurs which amounts to illness to a common eye, the physician is not consulted. But to cure disease is in our apprehension the least important office of medicine. The point we wish to attain is, to prevent it by a general system of management.

#### CONCLUSION.

Our sketch of this subject has necessarily been concise. We have aimed at giving the known and certain substance of the facts. Had we indulged in illustrations and quotations from different authors, we should have extended our article to an inconvenient length, and unsuited it to the object of this publication. If we have succeeded in clothing the subject in simple untechnical language, and in making it intelligible to common understandings: if we have avoided objectionable points of illustration or of principles: if our readers shall rise up from the perusal of what we have written with a feeling that they have added something to their stock of information, if we have succeeded in attracting the attention of some of those who have the education of children confided to them, our object will have been attained. Moreover, it must always be borne in mind that the great aim of an article like the present is not a mere statement of physiological facts, but a much higher one. Physiology ought to be the handmaid of all that is excellent in human nature, not merely of what is corporeal and perishable, but of what is moral, spiritual and eternal.

The works which may be advantageously consulted on this subject by those whom we have succeeded in inter-

esting in it, are, Dr. Hodgkin's Lectures of Health, Mr. Mayo on Physiology and on the Principles of Life, Dr. Combe on Physiology and on Dietetics, Dr. Southwood Smith on Physiology, and Dr. M'Cormac on the Philosophy of Human Nature.

W. KING, M.D.

## SOME ACCOUNT OF THE ROYAL MILITARY ASYLUM, CHELSEA, UNDER THE SUPERIN- TENDENCE OF LIEUT.-COL. WILLIAMSON.

THIS is an institution supported by Government for the maintenance and education of the distressed children of non-commissioned officers and soldiers. The establishment is sufficiently large for the accommodation of 1,200 children, the number it contained in 1812.

Connected with the Royal Military Asylum, is another at Southampton, established in 1817, for 400 boys. Since the peace, however, the number of children educated in these institutions has been greatly reduced. The girls only are now educated at Southampton; and the number of boys in the Chelsea asylum on the 13th December 1836, was but 286.

The boys are instructed in reading, writing, and arithmetic, upon Dr. Bell's system; but as several serjeant-majors and quarter-masters are employed to superintend different departments of instruction, so much is not left to the care of monitors as in the national schools.

The boys are taught to write in copy-books, and the elder boys appeared to have made great progress in arithmetic. At the time of my visit, a class of boys were engaged in resolving questions from Walkingham's Arithmetic, and questions in mental arithmetic relating to half-pay, and to similar subjects connected with their future profession. They evinced a much greater degree of proficiency than I have generally witnessed in public schools.

The institution possesses a school library of several hundred volumes, from which works of imagination are not entirely excluded; the library containing the "History of Jack the Giant Killer," "The Seven Champions of Christendom," and other favourites of childhood. On inquiring of one of the boys what were the last books he had read from the library, he said "Captain Parry's Voyages, and the forty-second volume of a large collection of voyages and travels."

The moral and religious instruction of the children is under the care of a chaplain, the Rev. Mr. Clarke. He teaches the Catechism, explains the Scriptures, performs divine service, and delivers conversational lectures on general subjects, including geography. The places where the different regiments of the line are quartered are pointed out to the boys on maps and globes.

Industrial training is one of the most striking features of the establishment. All the clothing of the children is manufactured by themselves, including caps, jackets, trowsers, shoes, shirts, and stockings. In one room there were twenty boys, under the care of a master tailor, employed in making jackets. As they were all tolerably expert at the trade, they were capable of making forty jackets in a week; and it was stated that the money value of their labour could not be less than seven shillings weekly for each. In another apartment were a similar number of boys employed at the trade of shoemaking; some as closers, some in mending old shoes, and others in finishing new ones. Some were engaged in sewing and closing leathern caps. These caps appear of a very serviceable kind. The cost of the material is but one shilling; but being extremely durable and strongly put together, one of these caps will last for two years. As they will bear all kinds of ill-usage without being destroyed, the boys often making foot-balls of them, these caps are much superior for schools to common hats.

In another apartment were a class of younger boys engaged in knitting stockings, or rather, long worsted socks. The mistress stated that a boy would with ease knit a pair of worsted socks in a day, the worsted of which would cost but sixpence. When made, the socks would wear out two pair of stockings sold in the shops at a shilling per pair.

In the same room, also under the superintendence of a female, were a class of boys, between the ages of eleven and thirteen, plying the needle. At the time of my visit they happened to be engaged in making sheets for beds; but I was informed they also mend and make their own shirts, and act generally in the capacity of needle-women to the establishment. The boys appeared to be very expert with their needle, and the mistress stated that there

was but little more difficulty in teaching boys than girls; but the appearance of the lads, sitting in feminine attitudes, in red jackets, with linen spread out upon their knees, had a singular appearance, and one certainly calculated to strike a stranger with all the force of novelty.

The general rule is to employ the children in these industrial occupations on alternate days; so that they are engaged in school one day, and at work the next. When, however, a more than usual quantity of clothing is required to be made, they are sometimes kept for a week and a month together at work, without visiting the school, which is one of the defects of the existing arrangements.

The musical attainments of a considerable number of the boys are not a little remarkable. There is a band, composed of forty juvenile performers on wind instruments, capable of executing military marches and other concerted pieces with an extraordinary degree of precision. The ages of the performers are from seven to fifteen. One little fellow of eight sounded the advance on the key-bugle in an admirable style. Four were under eight; of these, one played the triangle, another the cymbals, a third the trombone, and a fourth beat the drum. The instruments of the other boys (chiefly between the ages of eleven and thirteen) were clarionets, octave flutes, French horns, and serpents. It might have been supposed that some of these instruments would require more wind than could be supplied from the lips of such young performers; but they appeared to produce the sounds with the greatest ease, and to be in no way inconvenienced by the exertion.

Besides this band, there is another, consisting entirely of drums and fifes. Here also some of the performers were under eight years of age. They practise, when learning, two hours a day. One lad of eight years had been but five months in learning the notation of music, and to play upon the fife with a very fair degree of ability. The bigger boys begin their practice, not on drums, but on ledges of wood let into the wall like writing-desks, on which they beat with sticks.

The boys belonging to the band are detained in the

establishment till they are fifteen years old ; all the others are drafted into regiments at the age of fourteen. Notices are posted up in the rooms of the number of boys required in the various regiments at home and abroad, and the boys have the choice given them of the regiments they will join.

All the boys are taught the manual exercises, and, besides, a great variety of gymnastic exercises, calculated to develop the muscles of the body, and to give strength and activity to their limbs.

The punishments resorted to in the school are the birch, tying a log to the foot, and sometimes sending the boys to drill, instead of permitting them to join the rest in the play-ground. It is to be regretted, that in consequence of the number of old soldiers that are employed as schoolmasters, the principle of military discipline or coercion is carried much too far ; but the Royal Military Asylum is, however, an evidence that a greater degree of progress may be made in reading, writing, and arithmetic, and in other branches of learning, than is attained in the great majority of schools ; and yet that the boys may be taught music, gymnastic exercises, and various useful trades ; thus improving their health, increasing their means of enjoyment, and promoting their future interests much more effectually than by the prevailing methods.

Various defects in the management might be pointed out ; among others, the serious one that the children are allowed no portion of their earnings, owing to which it is impossible, of course, to make them feel fully interested in their labours ; or to teach them early in life that lesson of providence which might be inculcated by a savings' bank established in every industrial school.

However, notwithstanding all the defects of the school, every one must be led to form a wish that the child of every working man in England could receive as good and useful an education as the children of the poor soldiers of the Royal Military Asylum.

A strong feeling of regret also arises, that a greater number of children belonging to the class for whom the institution was designed, are not admitted into the establishment.

I was unable to discover what the reasons are why only

286 children are admitted, when the asylum is capable of containing 1200. Formerly only orphans were eligible, but now children are admitted who have both parents living. No regiments are excluded from the benefits of the institution; but practically it appeared that, with but few exceptions, only the children of soldiers belonging to the Guards are really received. It is necessary that every child should be recommended by the commandant officer of the regiment; and the needless difficulties are interposed of requiring a certificate of birth and baptism, and of the marriage of the parents.

The Royal Military Asylum cannot be commended as an instance of economical administration of public money; and the present cost of the establishment is quite disproportioned to the number of children taught.

The following is a statement of part of the annual expenses, as taken from a book of the regulations:

|  |       |   |   |
|--|-------|---|---|
| The Commandant . . . . .                                       | £400  | 0 | 0 |
| Treasurer . . . . .  | 300   | 0 | 0 |
| Chaplain, and Superintendent of morals and education . . . . . | 280   | 0 | 0 |
| Adjutant and Secretary . . . . .                               | 180   | 0 | 0 |
| Quarter-master and Steward . . . . .                           | 180   | 0 | 0 |
| Serjeant-major of instruction . . . . .                        | 55    | 0 | 0 |
| Surgeon and Assistant . . . . .                                | 340   | 0 | 0 |
| Quarter-master Serjeant . . . . .                              | 55    | 0 | 0 |
| Six Serjeant Assistants, 1s. 10d. per day . . . . .            | 200   | 0 | 0 |
| A Serjeant Porter . . . . .                                    | 33    | 0 | 0 |
| Two Pioneer Corporals . . . . .                                | 55    | 0 | 0 |
| A Drummer . . . . .  | 21    | 0 | 0 |
| A Matron . . . . .   | 160   | 0 | 0 |
| An Assistant Matron and Schoolmistress . . . . .               | 80    | 0 | 0 |
| Reading Mistress, Knitting Mistress, and Sempstress . . . . .  | 170   | 0 | 0 |
| Nurses, 10l. each . . . . .                                    | 80    | 0 | 0 |
| Nurses for the Infirmary, 12l. each . . . . .                  | 24    | 0 | 0 |
| Cook . . . . .   | 20    | 0 | 0 |
| Laundress . . . . .  | 20    | 0 | 0 |
|  | <hr/> |   |   |
|  | £2653 | 0 | 0 |

The above is exclusive of board and clothing, which are allowed in most cases, with the use of two or more rooms; also, exclusive of allowances for coals and candles, and of the cost of the maintenance of the children, with other expenses.

W. E. HICKSON.



## THE EDUCATION OF YOUNG LADIES OF SMALL PECUNIARY RESOURCES FOR OTHER OCCUPATIONS THAN THAT OF TEACHING.

THE general subject of female education is far too extensive and important to come within the limits of a single article. Indeed, it would require a variety of knowledge and experience, which can hardly be expected to be united in the same individual.

The design of the few remarks which follow is much more humble, being simply to excite attention to the mode of properly bringing up young women of the more respectable classes, so as to enable them to support themselves by employments congenial to their powers and dispositions. The object of rational education is to secure the right direction of all the powers, and, by careful training, to bring to the highest state of strength and activity every faculty of body and of mind; and to cultivate in each individual those particular talents which, according to the natural endowment, will the most abundantly repay the labour and time bestowed upon them.

Whatever then be the station in life, or the intended nature of the future pursuits, the first, and by far the most material point to be secured by education, is a proper bias to all the powers and affections of the mind, and habits in accordance with it. This right direction of the affections cannot co-exist with a disobedience to the commands of God. And as the first and great commandment is, that we should love God with all our heart, with all our mind, and with all our strength; and as it is impossible to love one whom we have offended, and from whom we apprehend punishment, until there is peace between us; religion, the religion of the Bible, which teaches us reconciliation with God through Christ, must be the basis of all sound and useful education.

In educating females with a view to their maintaining

themselves by their own exertions, we must, of course, vary the training so as to fit them for the particular species of employment for which their powers are the best adapted, and they have the greatest natural inclination. Every variety of disposition and capacity is to be found in them; and occupations which would be most agreeable to some, would be most irksome to others. Unfortunately, at the very commencement we are met with a difficulty; but not, it is to be hoped, an insurmountable one.

Society has closed, against females of a certain station, every avenue to useful and honourable employment except the one of tuition. And to this profession, difficult as it is, and unfitted as many are from mind and temper for the exercise of it, do crowds of helpless females flock, whose necessities compel them to depend upon their own exertions for their support, and whose fears of sinking in society deter them from encountering its ban by entering upon employment more congenial to their talents, feelings, and dispositions. The prejudice against ladies being employed in various other occupations seems to be inveterate; so much so, that the liberal-minded and benevolent cannot escape the influence of it, even while attempting to render assistance. The present observations arise from a knowledge that, at this time, it is in the contemplation of some most excellent and religious persons to subscribe a sum of money for the purpose of founding an institution for the benefit of the daughters of their ministers, upon the plan of bringing them all up, whatever be their tastes, tempers, and dispositions, for governesses. The probability is, that if their benevolent design be carried into effect, it will place the greater part of their protégées in circumstances where they will feel more acute mental suffering than it would be possible for them to experience in any other situation.

Indeed, the proposal for establishing an institution for educating a number of persons of various bents and dispositions for the purpose of following one employment as the means of subsistence, appears so erroneous as to extinguish all hope of advantage to the majority of the objects of it. It is contrary to all observation and experience to suppose, that all persons are calculated to obtain

the means of subsistence by being taught to teach. There are other pursuits of a noble and elevating character which the female mind is capable of comprehending, if the means are afforded of so doing. The limited view of female power and usefulness which we have just alluded to, operates very prejudicially with regard to the happiness of young females who have a certain position in society; and who are, nevertheless, compelled by narrow circumstances to have recourse to daily exertion for support. It is not to be expected that more than a few should possess that peculiar species of talent which is required for governesses; though all can be fitted for usefulness in some sphere, indicated by their own peculiar talents and dispositions. Would it not, then, be desirable to cultivate the peculiar ability each may possess, and so train them for such situations as their inclinations and talents may make most available for their future usefulness and ultimate happiness? All have capabilities, though differing in kind and degree, for receiving a good education; and even those who are not the most gifted generally possess sufficient capacity of some sort to be turned to good account, sufficient at any rate to secure them an honourable subsistence. The higher branches of knowledge should be confined to those whose natural powers qualify them for the attainment of them. To those who have the requisite mental powers, and sufficient taste for the elegant accomplishments to fit them to become governesses, it would be most desirable that to every valuable attainment should be added a practical acquaintance with domestic duties. The salutary acquirement of these, by checking too intense an application, would add strength and vigour to the mind, and impart a healthy energy to the body: much unhappiness often arises from the want of this combination. Another class, in the same rank of life, and under similar pecuniary circumstances, may not have the requisite ability for ornamental and scholastic attainments, and their time would be wasted in the attempt to learn them: to such the duties of teaching would be tedious and irksome; and to perform them well, impracticable. But once let the ban be removed, which forbids to females of a certain class any other employment than that of

tuition, and we should soon find an abundantly extensive field for the lucrative exertion of female talent. Practical chemistry; various mechanical arts, such as engraving, painting, carving, gilding, watchmaking; the useful trades, such as bookselling, &c. &c. would, according to the various tastes, afford the young females a means of subsistence, in a way agreeable to themselves and beneficial to society. The example of an institution for this purpose would have a valuable influence.

If the benevolent and influential would but make the experiment, they would be conferring a blessing upon a deserving and suffering class of females, the benefit of which would be incalculable. In such a school, and in fact in all schools, the discipline should be, as much as possible, maternal: the children should be induced to look upon the lady appointed to the important task of superintending the institution, as their mother and friend. Let the general correction necessary be privation from participating in the enjoyment of the family circle, rather than the usual mode of getting off tasks, &c. &c. The influence would be very salutary: such privation would produce a softening effect rather than a rebellious one. A small sum paid annually would make both parents and children estimate the advantage of an institution of this kind, more than if it were entirely gratuitous; and would add so much to the funds, that a very large contribution would not be required. All the children, we think, should be clothed alike; then dress would not exist to the same degree as a temptation to vanity. Children admitted at eight years of age might be well employed, the first year or two, in learning reading, writing, and arithmetic; and, if they like, French: but this ought not to be compulsory, if there were not a readiness in learning, and a prospect of the acquirement being of future usefulness. Plain work is an essential; but, as it is soon learnt, the children ought not at this early period to apply to it too closely, or with any expectation of pecuniary remuneration. Tasty work is also very desirable, as that might eventually turn to profitable occupation. But the time bestowed upon the needle ought not to be very long.

Much of the evil in the systems of education generally

adopted, arises from its being quite forgotten that children, in addition to having minds, have souls and bodies also; and that it is essential to the happiness of the pupil that each of these should have proper care and attention. Daily practical religious instruction, out of which moral conduct and kind benevolent feelings will flow, producing the fruits of peace and happiness, by subjugating the will, and giving a right direction to the affections, cannot be too importunately enforced. Care must also be taken that bodily efficiency be not sacrificed by allowing the improvement of the intellectual and mental faculties to absorb all the time; and by not sufficiently cultivating the physical capabilities of the children, and consequently neglecting to secure them good constitutions. Judicious management will, in ordinary cases, effect this: at all events, it will strengthen the delicate, and give increased tone and vigour to the robust. Nature requires, for our health and happiness, a proper and regulated exercise of all our faculties, mental and bodily; and, in proportion as we neglect to use any of these, do their power and health diminish. In youth, nature, to secure the future health, has implanted a restlessness and desire of moving, which, unless restrained, causes sufficient muscular exertion for that purpose. But the refinements of modern education do not permit these spontaneous efforts; and generally limit the exercise of young females to a short formal walk in fine weather, coupled two and two like felons, checking every spontaneous effort by the unceasing dullness of school restrictions. The result is, that the foundation of bodily weakness and nervous diseases, which frequently terminate in insanity, is often laid at school; which, at all events, materially diminish the enjoyment of life, and the usefulness of the individual: nor are the disposition and temper unaffected. Cheerfulness is the result of health and activity; while discontent and misanthropy may, in many instances, be traced to mere physical causes. So great is the importance of a natural child-like exercise out of doors, combined with something at the same time to engage the attention, that we should deem the arrangements of an institution deficient unless an express provision were made for it. For this purpose

it would be desirable that there should be attached to the building a portion of ground to be cultivated by the children ; as the care of a garden involves the union of exercise and interest. The children should also be accustomed to rear and feed poultry, rabbits, &c. with an attention to a profitable sale of them ; while they should likewise be taught the duties of the dairy,—from milking the cows, to making the butter and cheese for the table. The pleasure that would be enjoyed, and the useful application of such recreation, need no comment. It is rational, it is practicable.

Another cause of injury to health, in many schools, arises from the neglect of sufficient ventilation : this, to some, may appear trifling, and hardly worthy of notice ; but in reality there are few circumstances which so materially affect the health and progress of the children. The air of the room where they sit ought to be completely renewed once in every two hours ; nor ought children to be kept for a longer time consecutively at sedentary learning. The carefully attending to this will produce great comfort to the children, and also to their teachers.

Any suggestion on the propriety of teaching trades is treading upon delicate ground. The prejudices and habits of the age are opposed to such a practice ; but the great question is, is it right ? Would it tend to good ?—would it add to the happiness of the female portion of society ? And if so, it is our duty to endeavour to overcome them.

A law of society that is not based upon the only sound foundation upon which it can rest, viz. its tendency to promote the welfare of mankind, will continually be violated ; and, in the instance under consideration, females of humble pecuniary resources, but who have nevertheless, from some circumstances, an undeniable claim to gentility, do now, but under a constant fear of its being discovered, partially employ themselves in obtaining an honourable livelihood in modes forbidden by society. Seventeen young ladies, who possess great ability in the art of copying paintings for lithographic engraving, are now supplied by one person, with constant employment. Another person obtains considerable profit by receiving

fine shirts, as the medium of passing them to young ladies to be made up. The poverty of these persons is very great; but their pride induces them to relinquish half of their hardly-earned profits to the individual who procures them their work, rather than let it be known that they are thus honourably engaged. This is wrong, and some means should be adopted for remedying it. It has occurred to us that, if some public institution were to set the example of educating such young persons for employments in which they would in all probability succeed, there need be but little fear with regard to the success of the trial. Show, by facts, that a course is reasonable and practicable, and it will by degrees become generally admitted. From the great pliancy of the female mind, and the delicacy of touch, arise both a great facility for comprehending and executing any mechanic art.

Much might be said with regard to another fertile source of employment for the female sex; viz. the study of the human mind with regard to insanity, and the care of lunatics. This is a more extensive field for the exertion of active philanthropy than is generally supposed: but this subject is fully discussed in a treatise shortly about to appear.\* The author's observations on the tendency of the want of sound moral and religious training to produce the disease, and on the importance of inducing respectable females to be specially educated for this occupation, will render any remarks upon this interesting matter superfluous.

MILDRED ELLIS.

\* By Sir W. Ellis, of the Middlesex Lunatic Asylum.—*Editor.*

## RESIDENT ASSISTANTS IN PRIVATE BOARDING-SCHOOLS.

I. RESIDENT assistants are, for the most part, of three kinds :

1. Very young—a kind of apprentices, receiving no salary, but doing the work and superseding the services of competent and salaried teachers. Sometimes made to sweep the school-rooms. They are in time promoted to the third class.

2. Men who receive no salary, but get a small gratuity in the course of the year, which, with their board and lodging, they consider sufficient remuneration for their services. And perhaps it is, for they are worth nothing.

3. Men from twenty to thirty years of age, receiving a salary of from 20*l.* to 100*l.* a year. They are for the most part either

Preparing for college; studying in their leisure hours, and saving a little money to take them there.

Looking forward to keeping a school of their own, not one of a high order however.

Men who go on year after year spending all they get, learning nothing but bad habits; men of no character whatever.

II. To these assistants is often intrusted, or rather *left*, the entire oversight of the boys out of school. There are generally two or more assistants who are on duty, as it is called, either

1. A week each; or,

2. A proportionate time in each week.

A main object of the assistant is to keep on good terms with the boys. This is done,

1. If the discipline is good, by exacting good order;

2. If not, by yielding to them where he should correct them.

This depends chiefly on the man himself. If he is a gentleman and a man of talent, he has no difficulty in maintaining respect. If he has not talent or high character, he cannot gain respect, and the master cannot give it him.



Differences between the assistant and the boys are referred generally to the master. If the master is often obliged to revoke the decision of the assistant, as he must, if *he* is just and the assistant injudicious, the assistant's influence is destroyed. Hence the assistant is under a great temptation to be unfaithful to the master, and yielding or lax with the boys.

III. Assistants are obtained for the most part in three ways :

1. By private recommendation. This is the best, but the least common or practicable way.

2. By advertisement in a newspaper or magazine. An advertisement from a private individual receives more attention than one from a school-agent.

3. By application to a school-agent. This method is the most commonly adopted, especially in the country. Schoolmasters in the country are generally at the mercy of the agents. The agent finds an assistant, and the master takes what he gives him. Masters choose an assistant,

Sometimes on personal examination ;

Sometimes on the agent's recommendation.

In either case, the master commonly writes to the principal of the school where the assistant was last, for a character and testimonial. The faults are not always mentioned in their communications.

IV. School-agents exert a very powerful influence on the condition of schools. They put one man into a good situation, and another into a bad one. They are, in fact, the patrons of livings : they are remunerated,

1. Directly : by a fee ;

Sometimes from master and assistant ;

Sometimes from assistant only.

The fee from the master is generally a guinea.

The fee from the assistant is either

A guinea, as from the master ; or

In proportion to the amount of salary got by the agent for the assistant ; as, for example, one guinea for a situation of 30*l.*, two guineas for one of 60*l.*, five guineas for one of 100*l.* There have been instances of agents

requiring for example five per cent on the year's salary for a situation to be held only for a few months.

2. Agents are remunerated indirectly: by stationery or bookselling business with the master; the recommendation of an assistant having led to the connexion.

In this case the assistant alone pays the fee. In some cases the assistant's fee is the only remuneration to the agent.

School-agents either

1. Merely receive applications, and take notes of the pretensions, age, expectations, &c. of the assistant, and hand them over to the master with the name, for him to examine and question; or,

2. Undertake to examine them themselves, and to decide on their qualifications.

It is an unfortunate coincidence that, while it is the interest of the master to retain a good teacher as long as he can, it is the interest of the agent to keep up a constant fluctuation and removal of assistants. This end is gained in several ways, whether intentionally or not,

1. By putting a good man into a bad situation. In this instance the assistant will not stop longer than he can avoid.

2. By putting a bad man into a good situation. Here the master will not keep him if he wishes to stop.

3. By offering a better situation, as an inducement for change, to a man who is going to college in six months.

The assistants are, of course, always on the look-out to better themselves; and the agents are, of course, ready to help them if they can. The fluctuating state of schools in this respect is owing not entirely to this, but in a great measure also to the circumstance that masters often do not increase the salary in proportion to the time men have been with them; and thus do not make it worth their while to remain. This again is greatly owing to the circumstance that the public are not ready to pay larger sums for instruction; and therefore masters cannot always afford to increase the salary of their assistants, as would be desirable.

V. Resident assistants, in this country, are, for the most part :

1. Englishmen. The best—and those who succeed best in maintaining discipline. They are the most numerous.

2. Scotchmen. These are very rare. Scotchmen who employ themselves in teaching, generally, perhaps, remain in Scotland.

3. Irishmen. Numerous. Better educated than the Welshmen, and, perhaps, not so incompetent.

4. Welshmen. Very numerous. They come up in swarms from Wales, and cling together in London. They always know where to find one another. They are generally very illiterate, and ill-acquainted with the English language.

5. Frenchmen. Generally illiterate and ignorant. They consider the circumstance of having been born in France a sufficient qualification for teaching the language, and as superseding any doubt of their competency.

6. Germans. These are very few. Too few to make any general observation on them. There are some Jews among them.

VI. Assistants have been much scarcer for the last year or two than before that time. The war in Spain and the progress of the railways have, probably, drawn them off from the profession. Perhaps it might be well if more left it; there might then be some prospect of things being put on a better footing.

To all these remarks there are exceptions, and, probably, in each class of assistants some good teachers are to be found. *They* will be the first to confirm the truth of the observations contained in this paper. Whether the facts thus brought under review indicate a wholesome state of education, is an important question.

To us it seems a deplorable thing that such powers and such offices should be in the hands of irresponsible and ill-qualified persons.

The above statement may be depended upon as correct, as the party from whom we have received it has every opportunity of knowing the exact state of the case, and is one upon whose testimony we place implicit reliance.

EDITOR.

## ON THE LYCEUM SYSTEM IN AMERICA, WITH A CONSIDERATION OF ITS APPLICABILITY TO MECHANICS' INSTITUTIONS IN THIS COUNTRY.

**THERE** are two kinds of education, or rather, two classes or stages of education (for education is in itself one); that which we receive from others, when young; and that which we give ourselves afterwards. The latter is considered by many the more important of the two. It depends upon circumstances. Where men have to contend against a system in no accord with the minds to be taught; when elementary education, conducted on false principles, takes no heed of the peculiar moral or intellectual constitution of the pupil, nor the situation in which he may hereafter be placed, nothing can be more natural than that the subsequent or adult education should be much better, because more suggested by positive wants, and suited to real circumstances, than any conferred by dame or schoolmaster in the early period of life. But this does not determine of itself the question. On the contrary; no after education can ever attain its full efficiency if it be not based on well-regulated elementary instruction. It is on the habits of observation, inquiry, reasoning, and order then acquired, that the accuracy, activity, and practical utility of the faculties in all after periods mainly depend. Habits of error in the morning tide of life lead to error all life long where these exist. With the best intentions, abundance of zeal, no lack of perseverance, the most precious hours are squandered in the most useless studies, or the longest routes taken to the most useful ends. The student is bewildered amongst fragments, and never arrives at anything like a whole.

Unfortunately, as things now are, the great mass of our working population have no choice. Many have not had the most ordinary elementary instruction; others so slight as to leave no impression; others, again, of such a descrip-

tion as to be of little or no use. The keys—reading and writing—are placed in the pupil's hands, but he is not shown the lock he is to open; he knows not where the treasure lies. Generally speaking, the agriculturist or tradesman is sent forth with little of the knowledge which is peculiarly wanted in his profession. His word-knowledge soon perishes, without something mental to work on; the instrument rusts, or is often turned to evil account. Sunday-school instruction (better, doubtless, than none, inasmuch as it may lead, and often leads, to more,) is thus retained with difficulty; and, in many cases, as the child grows up, in rural districts especially, fades and dies away. Unless a method be matured, it will be at all times used with reluctance, and finally not used at all. It continues an effort long after the period it ought to have become a pleasure: it is worked with difficulty, and without fruit. Hence it is that few of these once-a-week instructed retain even the book-power of their childhood. Their elementary education never went far enough. They have always to begin anew.

In towns, this is still more striking: not that utter forgetfulness usually takes place there. Reading and writing, from frequent demand for both, are kept in exercise. They are kept up, but this is all. The objects on which they may be exercised are multifarious. Handbill and placard instruction is of the most varied description. The walls of a town often exhibit the worst kind of school-book for young or old. In the communication of man with man, feelings and opinions till then unknown are visibly embodied: the natures of other men are infused into ours, and an education goes on almost without our perceiving it, changing and moulding us with every year. A public grows up around us, and we form to others a public. Here is a perilous working, not only of the intellectual, but of the whole moral man. What provision has the working classes against these dangers? For the most part, none. Gross ignorance of their position, of the true means of bettering it, of what is really valuable or really injurious in it, is not unfrequently to be met with even amongst those operatives who have had some education. Amongst those who have had none, the floating current of opinion amongst their fellows is their chief instruction.

They judge after the oracle of their tap : 'he is their sole Apollo. With all inducement to skill, and therefore to knowledge and instruction, from the higher wages and better employment it commands, and the new attraction it gives even to manual labour,\* there is not yet visible amongst this class a proportionate improvement. The operative remains operative. He works out, engine-like, the thoughts of others. If these be the evils of no-education I know not whether those of half-education be not worse ; it adds presumption. Like a small capitalist, the half-educated crowds his whole stock into the window, and is all insolence and flare until he becomes bankrupt. From both spring the cellar life of large masses of the working classes ; the spendthrift life of those above them ; misguided politics ; fanaticism or indifferentism ;—Sunday asceticism and Sunday irreligion ; a "mint and cummin" faith, and "practical heathenism," side by side ; windows covered with tracts, and sin not the less flourishing behind them. These are the lamentable fruits, notwithstanding the exertions of thousands of meritorious individuals, of the deficient and defective education, physical, intellectual, and religious, still prevailing amongst the people.

The middle class suffer not less. They, of all others, require both habits and knowledge ; an abundance and appropriateness in education. They have the task, not only of improving themselves, but of checking one class and guiding another ; of uniting both. The middle class is a distinctive feature of modern communities, by which our civilization most differs from that of the ancients. Ancient republicanism was a crowd of masters, but with a still larger crowd of slaves : we, thanks to the middle class, have neither. They form pre-eminently the centre of the system, less partial than those above or below ; yet this class, the balancer of all, has been least attended to by that which represents all the state. There is little

\* The best authorities on this point are the great manufacturers of the North. I heard from several, that they anxiously sought out, and paid better, those who had received a good education, having learnt from experience that they usually proved, not only in a general sense the most intelligent, but the most skilful mechanical workmen, as well as the best conducted men. See also the testimonies in favour of Mr. Wood's pupils at the High School, Edinburgh.

or no middle-class education; little that, taking their especial functions or obligations into view, fits them for either. From the elementary school they are drafted up to the university, to be there fashioned into another order, the professional (the great transition class of the state); or plunged at once into life. The overflow of grammar and other similar schools, now, as in the time of Bacon,\* is (as far as they are concerned) an evil rather than a good. They are left to grope out each his fragment of training and acquirement as they can. This is of immense injury. It produces disorder in the class itself, and disorder between the rest of the class and the system; the very body which ought to guide and steady others, is unsteady and blind itself.

The people, under these circumstances, have been obliged to seek out education as they could. Accordingly, so early as the close of the last century, the necessity of doing something to aid themselves pressed upon their consideration. Though they could not hope altogether to supply the want of a good education, or thoroughly to remedy the defects of a bad one, much, it appeared to them, might be done to palliate the evil, and put to profit the good. Germany, by establishments of various kinds for the encouragement of adult education, and especially amongst the working classes, by her "Real," her "Technological" and "Evening Schools," seems to have pointed out the way: it does not appear, however, that we needed her example; the tutorage of necessity was sufficient. In our first publication a very ample and authentic account is given of the origin and progress of the efforts made on the part of the people in these countries to supply themselves with this after-education, beginning with the "Birmingham Sunday Society" in 1790, en-

\* In his letter to the King on the Charter-house, he writes:—"The great number of schools which are in your Highness's dominions doth cause a want and an overflow. By means thereof they find a want in the country and the towns both of servants for husbandry and apprentices for trade. On the other side, there being more scholars bred than the state can prefer, and the active state of life not bearing a proportion to the preparative, it falls out that too many are bred unfit for other vocations, and unprofitable for that in which they are brought up. Thus the realm is filled up with indigent idle people, which are but the materials of revolution."

larged afterwards into the "Brotherly Society" in 1797, augmented by the "Artisan's Library" in the same year, and finally extending to the London, Manchester, Sheffield, and other numerous institutions now scattered throughout the kingdom. In Scotland, exertions for the same object, equally zealous and equally successful, were contemporaneously made. The "Andersonian" Institution, enlarged by Dr. Birkbeck, and afterwards by Dr. Ure, was the parent of these many societies now found in all the principal towns of the country. In Ireland, for the most part, they failed; partly owing to the political and religious dissensions of the people,\* partly to their temperament, partly to the prevalence of agricultural over commercial occupations and habits, and not a little to the deficiency of early education. Mechanics' institutions in Ireland never appear to have got into a congenial soil, and almost as soon as planted have begun to droop and die. But there was another class besides operatives who required to be provided; a numerous, active, intelligent, and influential class,—the large population of our counting-houses, the clerks of our public offices, our law pupils, young artists, &c. &c. Many of these had obtained a tolerable preparatory education, and were anxious to improve, as far as circumstances would allow, their early acquirements. Many, in the midst of a laborious profession, found still some hours for mental relaxation and enjoyment. They wished to do whatever they could to keep up the associations of their early instruction, and did much considering their means; but these were slight,—their opportunities few,—their instruments meagre. Restricted, till lately, in their admission even to the British Museum; with no other library thoroughly open to the public,—our museums and other galleries, our great monumental collections, which ought to be the great book of the community, for the most part a sealed book, or

\* These dissensions seem unfortunately to have absorbed the whole moral and intellectual man, and have operated, if possible, more injuriously, in this particular, on the upper than on the other classes of society. Literary or scientific pursuits are rare amongst the gentry. Mechanics' Institutions, Literary and Scientific Societies, have appeared in Dublin, Belfast, Cork, Limerick, Waterford, &c. but with various success.



visible only through money;—debarred, in fine, from all cheap chances of self-improvement in the midst of an “enlightened” and “liberal” community, they too, as well as the operative classes, had to recur to their insulated efforts for a supply. Accordingly, Mechanics’ Institutions were soon followed by Literary and Scientific Institutions, Philosophical Institutions, Public Libraries, &c., open indeed to all, but founded and supported principally by the class just mentioned. They form, when taken in combination with Village Reading Societies and Mechanics’ Institutes on one hand, and the great Literary and Scientific Bodies of the Metropolis on the other, an intermediate and important link in Subsidiary Education; and connect, in an efficient and natural manner, not only rich and poor, but the two extremes of national instruction, one with the other.

There is doubtless much value in this system. It possesses great facility of combination and adaptation. With small expenditure of power, whether in funds or labour, it does great things. Each individual is slightly tasked, and all receive large benefit. It takes in all; it welcomes all. No dragons of prejudice or monopoly watch at its gates. It has no tests of belief to qualify for search after knowledge: it gives with cheerfulness and accepts with thanks; it rejoices in competition, and hails every new rival in the race. The instruction is varied; and if not always the best, or after the best method, the defect is not inherent in the system, it arises solely from circumstances.

The most obvious of these has already been stated,—the want of a good system of elementary education. This necessarily produces much of that disorder and dissipation, amongst various studies, which is one of the most ordinary complaints against Mechanics’ and other similar Institutions. Choice of reading and study is not always an easy matter even to the most cultivated; how much more so to those who have had no culture, or so scanty as scarcely to deserve the name. Thrown amidst the “*cœna dubia*” of science and literature, without any habits of discrimination, without any one to guide or control their appetite, no wonder they should make many and serious mistakes, and draw in disease, instead of nourishment,

from the feast. But in a country like this, where the practical is every moment in demand, these are errors which cannot long endure. Accordingly, every day presents some new expedient for their correction. Popular condensations and abridgements of the most necessary sciences, with their applications to particular professions and trades, cutting off the ornamental and leaving the useful, and presenting only what is essential and special in each, are valuable aids to those whose time of acquisition is limited, and who are called on directly and incessantly for application.\* It saves time and prevents wandering; leads them to what they want, and leads them at once. With this view, also, there has been more care lately shown in the selection of libraries; and the Society for the Diffusion of Knowledge, with a laudable desire to guide such selection, has published a catalogue of such works as appear best suited to the particular wants of these institutions, and which may still farther be improved into a "catalogue raisonnée;" by short notices of the contents, and a sketch of the character of the work and writer. Similar care has been, in some instances, bestowed in improving the classification of studies and courses, though not to the degree requisite. This is a matter of more importance than is generally assumed; to the want of proper original arrangement, arising out of the nature of the studies themselves, and not to transitory or conventional circumstances only, may be traced much of the confusion so incidental to after-instruction. It thus becomes a business of moment, the judicious ordering of the whole system at the outset. Judging from programs and prospectuses, it yet appears to be very imperfectly attended to. The most important corrective measure, yet attempted, is the annexation of elementary and other schools to these institutions. This is striking at the root of the evil, and securing, at least to the rising generation, the certainty of the full

\* I must not be understood, however, to prefer this to the severe and radical study necessary really to master any branch of science or literature. I am aware, with Bacon, that these distilled books are very often "like distilled waters, flashy things;" but the question is not between the good and the best, but between the tolerable, and nothing at all.

enjoyment of whatever benefits these bodies are calculated to confer. Nor is this intended to be confined to elementary schools. The establishment of the High School at Liverpool, opened on the 15th of September last, is a strong instance of how much may be done, and how well done, in carrying up the system, through all its gradations, until it mixes with that after-instruction which is the object of the societies themselves.

A second obstacle to the progress of these bodies is their separation one from the other. It is true, indeed, that this is not peculiar to them; it pervades the whole of our education. We have no system, no connexion, no gradation; all is individual: there is no commonwealth. Each society is not only allowed, but almost compelled, to work by itself. This may be very independent, but it is not very wise; neither likely to abridge time, expense, or labour, nor to advance the society to the point at which it ought to aim. Reports are published periodically, it is true; but they are in circulation only, generally speaking, in the particular town,—often only amongst the members of the particular society,—drawn up on different principles, and published at different times. The evil of all this is obvious. Each has to trust to its own local experience. Experience thus limited not only tends to produce errors in bodies, as in individuals, but once produced maintains them. If I were desirous to correct an unreasonable prejudice, I should at once suggest the propriety of travelling: the wider the range of comparison, the more accurate usually our conclusions. As things now are, a Mechanics' Institution may for years be placed beside another in the same district, perhaps in the same town, and yet each know little or nothing of its neighbour's organisation or movements. It may labour under serious defects, which the least acquaintance with the better system elsewhere pursued might have removed; it may gradually fall into stagnation, which the least reference to the energy of others might have prevented. And though this be not altogether the case, and the institution be in a tolerably healthy state, still half its efficiency is not put out. The principle which gives so much value to Mechanics' Institutions is combination; by its more or less extended ap-

plication, it is enabled to effect more or less good. This is carried out to its fullest extent in each particular society, but altogether unknown or neglected in the relations which one society bears to the other. No aid is communicated or borrowed; each is allowed to apply its own insulated strength in its own narrow sphere. There is thus much waste of power, much unnecessary machinery. To judge of its consequences, we need only compare in any matter the working and cost of the individual, with the working and cost of the aggregate. A single subscriber, to attain anything like the amount of instruction easily procured in a Mechanics' Institution, would have to expend many times the same amount if working by himself. The same teacher who teaches one may teach many, and often many with as much facility as one. In like manner one lecturer may answer for an aggregate of societies, as well as for an aggregate of individuals. Were there anything like co-operation, the societies of a district might combine for the lectures of the district. Lecture circuits, by mutual arrangement, might be universally established. The very best might be obtained at a less cost than the most indifferent at present. The lecturer would be sure of a succession of prepared audiences on one side; the expenses on the other would be borne in common. Nor would this be the only benefit. Much of the discrepancy between one society and another would gradually disappear. Similar courses of instruction from the same person would produce harmony without monotony. To a certain degree this principle has been acted on in the instance of libraries. One library, by itinerating from place to place, as in the East Lothian, has been rendered sufficient for the wants of a large community. This, some may consider as a substitute rather than an improvement; excellent for a poor and scattered district's population, but not required or of much advantage in a richer. The case would be otherwise, however, with lecturers; the principle by the application of which a great benefit at a little cost is obtained for a large number, is the same.

Nor are these the sole evils arising from this want of co-operation. Not only is general improvement impeded, and instruction, of a high cast, obtained with much expense and difficulty; but the very studies which seem to

be prosecuted with most assiduity are not rendered as subservient to local and general uses as might be practicable and expedient. Each museum and collection is formed on too wide a plan; too little attention is given to local objects and purposes. The results of this affect materially both the society and the community. A certain stock of specimens is necessary (as a general apparatus) for public instruction; but this is soon acquired: the great mass of our museums look much beyond this; they seek specimens from abroad, as much for display as use, at great cost and labour. Yet it is precisely what is nearest at hand and cheapest, that after all, is the most valuable. On no objects are the faculties so likely to be well exercised as on objects within every-day reach: the results of inquiry are sure to be more accurate, subject as they are to much stricter and more frequent tests; they lead to more immediate utility; they are the very materials of all after-knowledge; they are more or less interwoven with all the purposes of local life. The formation of a local museum, carried on by the institution according to the peculiar dispositions and opportunities of its members, necessarily leads to all this. Whilst one party, or individual, is engaged with local mineralogy or geology, another with local natural history, a third with local antiquities, a fourth is occupied with local statistics and economics; and all more or less pass through a course, of all others, to themselves and their districts the most beneficial,—a course of thorough study of those very matters in which one way or other they are for the rest of their life most likely to be engaged. In the mean time the collection proceeds, without drawing on their purse; the materials are found in their daily walk. But it must not on that account be considered less precious to others as well as themselves. Where communication is so easy, and science ready to avail itself at the earliest notice of every discovery, the more complete these local museums, the quicker must be the general progress of all science. What the traveller looks for on arriving at a town is, not what he has left behind him in another,—not indifferent duplicates of the great collections of the larger towns; but what is special to the town, however small, and to the district itself. No one can enter

the museums and model galleries of Italy, France, Belgium, Germany, &c. &c. without being struck by the extensive and important additions made by this local spirit, working on its special territory, to the general treasures. Archæology profits by it in Italy. It sets the excavator to work in every field, on every hillock; and has thus done more to detect the ancient world of their forefathers than the purses of princes. Neither is the natural world neglected. Who would exchange a second-rate general museum for the Vesuvian collection at Naples, and the almost perfect Ætnæan museum of the Cavalier Gioieni at Catania. In France and Belgium, model collections illustrative of local industry are frequent. The collection, at Brussels, of models for bridges, sluices, canals, windmills, &c. is not more instructive and interesting to the nation, (and the numerous visitors, even from the lowest classes, are the best proof of such interest,) than to the stranger travelling through: at a glance he has before him the characteristic improvements of the place. Statistical science is scarcely less benefited: data, apparently of no moment in their detached state, become often of the deepest consequence when they come to be placed in juxtaposition with others. There is no man, however humble, however restricted his sphere, who cannot contribute his quota to the stock, and as far as in him lies, and often beyond what he can easily in any way imagine, assist in forwarding the progress of science. Finally, it must not be supposed that this precludes or militates against more general collections; on the contrary, it greatly facilitates their formation. A regular system of exchange once established, between one museum and another, of their local specimens, would soon, at the mere expense of carriage, give each, besides their local, a general museum, sufficient for all ordinary purposes of private or public study.

But the great difficulty remains behind. Admitting, to the fullest, the value of all this, how is it to be carried into execution? These institutions are all small republics, self-born, self-governed; owning no external authority entitled to combine, much less compress them. There is no central power of sufficient weight to act even as an intermediate. A traveller now and then brings

back to his native town an improvement which is sometimes adopted, and sometimes not; and there the whole innovation ends. Yet, in the absence of such a Central body,—of a Minister or Board of Education,—it is surely desirable to find some sort of substitute. America has experienced the same inconveniences, and attempted (we shall soon see with what success) a remedy. She has shaped a system out of the disjointed elements; and, aided by the just gradation of her political structure, furnishing for this literary organisation a model ready made to her hands, has so framed it as to fit it for easy and early extension over the whole of her rapidly increasing population.

Like almost everything in that country, the LYCEUM system, as it is called, sprang from humble beginnings. The first proposal made to the public, was in the 10th number of the *American Journal of Education*, in the year 1826. At this time, not even a designation by which it should be known had been adopted. A few weeks afterwards, the system was more formally proposed to the citizens of Milbury (Massachusetts); and a society organised by thirty or forty farmers and mechanics, under the name of "*The Milbury branch of the American Lyceum*," was established. Twelve or fifteen towns in the same vicinity promptly followed their example, and united by delegates in forming "*The Worcester County Lyceum*." During the same season, several societies with similar titles and objects were constituted in the county of Windham (Connecticut); and so rapid was the progress, that already, in 1831, there existed not less than eight hundred or one thousand town Lyceums, fifty or sixty county Lyceums, and a general union of the whole, under the denomination of "*The National Lyceum*." The object of these institutions is in no important particular different from ours. It has, as the report of "*The National Lyceum*" in 1831 expresses it, for its object, the "UNIVERSAL DIFFUSION OF KNOWLEDGE. It aims at universal education, by inducing and enabling all whom it embraces to educate themselves: it wishes to encircle within its influence all classes—the farmer, the mechanic, not less than the scholar and the philosopher; all ages—early childhood, mature life, and

declining years." The organisation by which this is proposed to be attained is well adapted to the purpose. There are three classes of Lyceums, as has been already stated, one subordinate to the other: 1st. "Town Lyceums;" 2nd. "County Lyceums;" 3rd. "State Lyceums;" finally, "the National Lyceum," to which, as to a great National Board for the management of subsidiary education, is entrusted the direction and control of the entire system. The "Town Lyceums," which also assume the designation of "Branches of the American Lyceum," are usually composed of the principal inhabitants of the town: the life subscription is twenty, the annual, two dollars; three-fourths of which are applied to the purchase of apparatus, books, tools, &c. for the use of the Town Lyceum, and the remaining one-fourth is forwarded to the County Lyceum, for the purpose of defraying the expenses of county libraries, apparatus, and collections too heavy for the Town Lyceums—of maps and agents for town and county surveys, statistical inquiries, &c. &c. They hold meetings for lectures and essay discussions, in literature and science, at stated periods, and establish classes in various courses, under the superintendence of their lecturers, for the education of their junior members, and the greater improvement of the instruction pursued in schools.

The "County Lyceums" propose the same objects (though on a larger scale) as the Town Lyceums, promote the interests of Lyceums generally throughout the county, and co-operate with the State and National Lyceum in the same manner as the Town Lyceums do with them in all measures recommended for the advancement of national education and the general diffusion of knowledge. The members consist of delegates from the several Town Lyceums in the county, each Lyceum having the right of sending three. The County Lyceum holds semi-annual meetings, for the purpose of hearing reports or statements from the Town Lyceums, supporting discussions and pronouncing addresses, or reading papers upon any subject relative to the theory or practice of education. They procure, moreover, in proportion to the amount of their funds, a county library, apparatus, collection in natural history, mineralogy, models, &c.;



appoint a supervisor, or civil engineer, to aid in surveys for town or county maps, &c. agents for statistical inquiries, &c. &c.; and finally carry into execution any other arrangements for the general or special objects of the Lyceum system throughout their jurisdiction. The formation of these collections is shared equally (as far as the labour is in question) by all. It is the result of the active and unceasing research in which the Town Lyceums especially are engaged.

Thousands of children, of not more than eight or ten years old, know now more of geology, mineralogy, botany, statistical facts, &c. &c.—in fine, of what immediately concerns their daily interests and occupations,—than was probably known thirty years ago by any five individuals in the United States. Indeed, so universally, and to such excellent profit is this taste diffused, that in some sections of the country the majority of the school-houses are furnished with collections procured by the children themselves. Town, County, and State Lyceums are thus fitted out, at a trifling expense, with very excellent elementary museums; and a general deposit and distributing office for their more perfect and uniform supply is established by common co-operation at New York, under the direction of the National department of the institution.

Another object, scarcely inferior to the preceding, is the formation of a good series of town, county, and state maps, with accompanying illustrations and explanations, delineating minutely and comprehensively the physical and moral features and resources, the geography, geology, agriculture, manufactures, commerce, and statistics of each district. To forward this great national object, a committee was appointed by the National Lyceum to determine in the first instance a judicious and uniform mode of delineation. The plan determined on was then forwarded to all the Lyceums; and maps filled up in pursuance to this plan have been sent up in return, from time to time, from several Lyceums to the committee. When sufficiently tested and approved of, they are published as "*Model Maps*;" and in such numbers, and at so cheap a price, that every individual member of every Lyceum is enabled to procure a copy. These model

maps form the basis for new geographical, geological, or statistical additions which are likely to be communicated by individuals to the Lyceum, and from one Lyceum to the other. Thus, it is hoped, there will ultimately be a very complete series of town, county, and state atlases, in reference to all these important subjects, on a plan and scale which will be perfectly intelligible, and within the reach of every American from one extremity of the Union to the other. The mental exercise attending these researches is not less important than the researches themselves.

The third class, immediately superior to the County Lyceums, are the "State Lyceums." They are composed of delegates from the County Lyceums, as the County Lyceums are of delegates from the Town. They hold annual meetings, as the counties semi-annual, to hear reports from the County Lyceums on the progress of education in every part of the state, to collect and combine facts of an useful character, to publish results and statements of former experiments, to suggest new ones, to confer and propose prizes and rewards,—in a word, to act in every particular as a sort of Provincial Board in aid of the National one, (as the National Lyceum may be called,) for the promotion of general education.

The "National Lyceum," which forms the fourth and crowning department of the institution, is composed of delegates from the State Lyceums. Where State Lyceums are not established, the National Lyceum invites delegates from the County or Town Lyceums, as the case may be, or, where they have not yet appeared, from the several classes of public teachers. The National Lyceum meets once a year, in May, to receive reports from all the State Lyceums, to discuss subjects connected with the general objects and interests of the institution, especially the advancement of Lyceum and Common School education, and in general to determine the best means which may be devised to ensure the general diffusion of useful knowledge. The minutes of their meetings state the subjects which have been discussed. Several are of the highest interest and utility; such as "The most eligible plan of promoting education by legislative enactments." "Ought Manual-labour schools to be encouraged,

and upon what general plan?" "What are the greatest desiderata for the improvement of Common Schools?" Some of these questions were argued at great length: others merely suggested, after a brief outline, for future argument; and members of the Lyceum appointed to collect information, and to prepare reports thereon for the next annual meeting. Ladies, as well as gentlemen, (and who have better claim than they have to be consulted, especially on early education?) the most experienced professors as well as the most distinguished statesmen, theorists and practical men, were all equally engaged—all with an equal zeal and benevolence—in these most useful pursuits. Professor C. Dewy was appointed to prepare a report or address "On the introduction of the Natural Sciences into Common Schools;" the Honourable Mr. Everett "On Systems of Education, with a special reference to the promotion of national unity and elevation of character;" Miss C. Beecher "On the appropriate branches of Female education, and the appropriate organization of Female schools." To collect, consolidate, and perpetuate these advantages, "Corresponding" and "Recording" Secretaries were appointed. The Corresponding Secretaries have each their particular department; to the first is assigned the department of "Colleges, and their connexion with Common Schools;" to the second, that of "books, apparatus, and branches of study;" to the third, "legislative provisions and arrangements for schools, public institutions," &c. &c. They are required during the year to collect details on each of these heads, to report thereon at the annual meeting, and to furnish copies and all accompanying documents relating thereto to the Recording Secretary. The Recording Secretary, on his side, has to digest and arrange these materials in a practical form; and to publish them, when approved, for the general benefit of the members and friends of the institution. Nor are these aids confined to pupils: in addition, there are periodical meetings, in the counties, states, and finally at New York, of public Teachers; one of the best means yet devised to keep instruction up to the existing standard of civilization.

The result of this organization in every department

has far exceeded the most sanguine expectations of its founders. It has extended and improved schools, not only by offering infinitely greater facilities and exciting a greater desire for their establishment, but also by elevating the character of their instruction. "By the simplest means," adds the Report, "entirely within the reach of every town in the United States, the character of a vast number of schools has been *entirely changed*, and that too without any additional expense of time or money. Numerous towns are now realizing double from their appropriations to schools of what they received two years since. The same teachers and the same pupils do twice the work but very recently performed by them, in consequence of the management and aid received by them from Lyceums. These institutions virtually constitute a *Seminary for Teachers*, already enjoyed by thousands, and capable of being so extended as to embrace every teacher in our Union, and under such circumstances as to improve him immediately, constantly, and without expense."—*Report*, p. 11. Indeed, so efficient has such influence been, that to it, in a great degree, has been ascribed the Convention of Teachers assembled in Boston in May 1830, consisting of several hundred persons, principally of this profession, from eleven different states in the Union, for the purpose of forming a society of teachers under the name of the "*American Institute of Instruction*." To judge from their constitution, and the lectures delivered on the occasion, the project was attended with no small degree of success. "To elevate the standard of popular instruction, to obtain by co-operation a knowledge of its actual condition, to diffuse it still more widely, and to raise the standard of the qualification of its instructors, so that the business of teaching shall not be the last resort of dulness and indolence," were objects well worthy the attention of a state whose first principle is, "that the wise and continued exercise of their free institutions can only be secured by the universal diffusion of education;" and, as a consequence, "that the state"—I still quote the Report—"is bound to provide for, and compel, the education of all its citizens." But, lofty as these objects maybe, proportionate zeal and ability have been evinced in carrying them out into execution. The dis-

courses of Professor Weyland, Mr. Carter, and Mr. Colburn especially, evince the superiority of American teachers as a body to our own; a superiority not ascribable to any pre-eminence of intellect or position, but chiefly, in addition to their own exertions, to their far greater spirit of union and co-operation, favoured, as we have seen, by the existence of something like a national system to carry such a feeling into practical effect. But the ameliorations are not limited to the improvement of teachers. It has established, materially enlarged, and extended the sphere and utility of libraries, museums, &c. &c. "Many, before the Lyceum had been established, consisted of not more than a dozen or two of books, and even these few were without readers. The communication of knowledge has infinitely increased the thirst for more. It has formed everywhere not only the nucleus of useful collections, but roused (what is infinitely more valuable) a curiosity and desire of literary and scientific acquisition in every class, which will, at no distant period, by its exercise and operation, add immeasurably to the ample accumulation already acquired of national and individual wealth and prosperity. It has developed talents before unknown even to the possessors themselves or their friends." It is still further emphatically observed by the Report, "that in numerous instances some of the most valuable communications have been made by those from whom nothing was anticipated, and that not unfrequently in the hands of mechanics and farmers they are found to be conducted with more spirit and energy than when entrusted wholly or principally to men of literary pursuits. This, of itself, is a most encouraging mental revolution, and distinctly points out the opening of a new era. Everywhere its spirit is visible in the improved habits, moral and intellectual, of the population. New and absorbing occupations have been substituted for the old; idleness yields to industry, intemperance to sobriety, turbulence to order, barbarism and brutality to civilization and refinement. Wherever Lyceums have been established, these results are to a degree uniform; the whole tone and character of society are almost instantaneously changed and elevated; the daily intercourse of neighbours and friends is diverted into a new and better channel; it continues to flow with in-

creased beauty and energy, and to enliven, purify, and bless everything in its course. In a word, from the Lyceum Institution, America seems destined yet to receive a remarkable alteration in the whole frame of her society. It will be, at the same time, the humanizer of her manners, the guardian of her institutions, and the best assurance she can desire of her future civilization, prosperity, and peace."—*Report*, pp. 11, 12.

Such is the American system: it is vast, and perhaps a long period must elapse before it can be put into complete operation. Like most American organisations, it contemplates a comprehensive future; and seems designed by a broad original plan to avoid all those numerous incoherencies to which, from a different principle and conduct, all English administration and legislation are eminently subject. This difference is radical, and results from the different manner in which the two states were founded. Our laws and institutions have come to us fragment by fragment, the immediate effect of some urgent necessity, without much reference to past or future. America looks out from her vantage ground over a great community, and creates calmly and deliberately for a still mightier posterity. She already sees, though faintly, the outlines of a great nation,—the village preluding to the town, and the loghouse to the village; and prepares for this expanding size and strength accordingly. In the interval, whatever is done will be done on system; there will be nothing to waste or thwart future effort; each part will be in harmony with the whole, and with each other.

The American system is thus not altogether applicable to us; but it is in some measure: it offers very valuable suggestions.

It has two great advantages: well-graduated subordination,—not links, but a chain; and most effective co-operation and union.

The first would be difficult to attain, unless by an extensive delegation, looked on at all times with suspicion in this country, and at no time more so, perhaps, than at the present. The second could easily be accomplished by a board of National Education.

We are in the habit of considering a Board of National

Education as a mere instrument for the building of poor schools. If it were not something more, it would be scarcely worth the efforts now making to obtain it. It is as a means capable of being applied to the diffusion of all religious and intellectual education, that it is of value. If this be so, there is no more reason why Subsidiary education should not enter into its jurisdiction than any other department; not indeed that it should be called, or permitted, to exercise the same control as over the elementary or even academical branches, but such only as would be in analogy with the special objects, elements, and character of this particular case. Mechanics' Institutes, and other similar societies, are chiefly for adults, and are necessarily constituted on self-governing principles. They recognise no other authority than their own elected administration. This is in strict harmony with the principle from which they originate, and the purposes at which they aim; any external interference tending to encroach on or to disturb these rights or functions would be a mistake as well as a wrong, and would and ought to be resisted. But there is no reason why these institutions, as well as others for the promotion of education, should not avail themselves, in case it existed, of such power for their own benefit. There is no reason why they should not admit (whilst they guard against all undue control) its aid, co-operation, inspection, communication, &c. There is no reason why they should not employ it, as the American Lyceums do their National Lyceum, for the purposes of improving, more firmly combining, and extending these bodies throughout the country. It is quite obvious that, with a very little arrangement and assistance, these, and every other branch of Subsidiary education, such as schools of science and art, schools of engineering, agriculture, navigation, &c. libraries, museums, galleries, collections, botanical gardens, &c. might be rendered much more numerous, available, and accessible to the great mass of the people. Why should such advantages be rejected? In every country where a system of national education exists, these departments enter, as a matter of course, into its province; they are considered in no wise inferior as means for the diffusion of sound knowledge to any one

of the others. How a Minister and a Board should be constituted and regulated, so as to discharge such duties efficiently, at the same time that arrangements should be adopted so as to protect these institutions from all encroachment on their freedom, are matters for future consideration; but it does not appear that, once the object were considered worth accomplishing, the execution would be, though difficult, insurmountable.\*

As it is, however, we have no Minister or Board of Education; and though it appears impossible, looking on the rest of Europe, that we can long be the only country without one, it is still prudent to act on the most unfavourable presumption. It is worth while inquiring whether any substitute, in the present state of things, can be devised by these institutions themselves, which, by bringing about a greater degree of union between them, shall materially add to the efficiency of this important branch of public education, and ultimately prepare it for a system analogous to, if not the same as, that adopted in America.

A regularly graduated system, institution subordinate to institution, like that of the Lyceums, could only be carried into execution by the consent of all parties concerned. This would require a central meeting of delegates, with full powers to remodel, restrict, and enlarge,

\* Supposing such a body to exist, how is this double object to be effected? Simply by carrying out the principle necessary to regulate its operations in reference to schools. Give the Board power to apply funds, granted for such purposes by Parliament, to the purchase of land, the building, outfitting of buildings, &c. necessary for such institutions, provided the locality, through its town council or other legally constituted and authorised body, consents to assess for its future permanent support; such rate not to be levied on the lowest class of rate-payers, or in any case, except with the consent, conveyed by requisition, of two-thirds thereof. If assessment be unnecessary or impracticable, let security to the same effect be taken from the applicants. Where neither can be effected, the establishment to be left to individual exertion. Inspection and reports are necessary wherever there is expenditure of public money. Parliament must be satisfied that the grants are well applied, and the contract regularly fulfilled. They should form a constant condition of the public aid, and could not reasonably be refused. Notice of a bill, comprehending the portion relating to local districts, has already been given for the ensuing session: the other portion should be comprised in any measure constituting a National Board.



in one word, to establish. Even then with our imperfect territorial divisions it would be difficult to maintain it. It is not impracticable, but not easy.

It does not however follow, that without attaining this, a much closer combination, and a better application of local advantages, might not be effected :

1. *By Reports.*—These reports, to be efficient, should be drawn up as nearly as possible on the same model, presented at the same time, and, if deemed advisable, to the same body.

The grounds for this are clear. The object of all such statements is, to facilitate comparison, and by extensive comparison to render our conclusions accurate. Unless we all take the same classification and periods, this is not easy. Addressed to one and the same body, they are easily collected, collated, preserved, digested, and circulated throughout the country.

2. *Periodical Meetings.*—Though it might be impracticable to convene anything like a regular delegation, nothing exists to prevent members of these several bodies, with other promoters of public education, meeting at stated places and periods for the purpose of reading papers, receiving suggestions, proposing questions, offering and declaring prizes for essays on education, &c. This might gradually give rise to an annual "Convention of Teachers," which, in every country where it has yet been tried, has been productive of great utility.

These views have been already attempted to be carried into effect. Immediately after the rising of the British Association at Bristol in 1836, several gentlemen who had attended it assembled, and agreed to meet for these purposes exclusively, in every future year, at the place where the Association held its sittings, but not till after they had terminated. Pursuant to such resolution, their first meeting took place in the present year at Liverpool, in the New Mechanics' Institution, on the Monday after the proceedings of the Association had closed. At that meeting, in accord with their original object, various papers were read, relating to education, by gentlemen, members of the British and other associations; a resolution was passed, embodying some of the suggestions just offered, inviting the Mechanics' and other

similar societies to forward reports on an uniform plan of their proceedings, administrative and educational, to the Central Society of Education, or such other body as might be agreed on, the society engaging on its side to furnish a form, and digest in a comprehensive but succinct shape the reports, for circulation amongst the respective societies. A second proposition was adopted, not less cordially, offering a prize of £100, to be decided at the ensuing meeting, for the best Essay on the "Means most suited to raise the character and condition of teachers." These projects, it is hoped, will be fully realised. The place and period of the Association's meeting was selected, not with any view of connecting it with the Association, (on the contrary, this, for obvious reasons, has been studiously guarded against,) but simply with a view of taking advantage of the assemblage of so many earnest and intelligent friends to education, whom it would under other circumstances be difficult, if not impossible, to convene.\* That this advantage has suggested itself to others

\* I quote the following from "*Felix Farley's Bristol Journal*, Oct. 1836. "On Monday last, a meeting, called by several members of the British Association, took place at the Institution, Park Street, for the purpose of considering the propriety of holding a meeting in Liverpool, at the next meeting of the association, to promote the advancement of the Science of Education. Thomas Wyse, Esq. M.P. presided, and, on taking the chair, said, the object of the meeting was entirely for the purpose of making arrangements for a public meeting on the subject of education, but did not in the slightest degree contemplate the discussion of the merits or results of education, or any of the theories which had been broached on the subject. Several gentlemen of the British Association had been greatly impressed with the importance of metaphysically investigating the subject in the statistical section; but they found, by the regulations of the section, they were precluded from doing so, without infringing on its rules. As the desire of these gentlemen, as members of the British Association, was to submit to its code of rules, and to avoid any circumstance which might produce a feeling of dissension, they at once acquiesced in the arrangement; and, however anxious they might be for the improvement of education, they would be sorry to create a supposition of any interference with the meetings of the association. The statistical section referred only to numbers, and did not admit of the metaphysical part so necessary to education. At the same time, the friends of education, considered that the mere numbers of children receiving instruction, their ages, &c. though important when a good system was established, were indifferent, or even injurious, if the system were bad. Their attention, therefore, would be directed to inquire what systems were good or bad: if good, whether they were capable of improvement; and if bad, in what respects, and how their defects

as well as to the gentlemen just mentioned, will appear from the meeting held about the same period of the dele-

might be eradicated. Another point was, the results which education was calculated to produce, both on individuals and on the masses; and much error existed as to certain facts which were supposed to originate from education, though it had not been established clearly. These facts ought to be investigated and scrutinised; and, before deprecating education, the causes connecting them with it shown beyond all cavil. It must be evident to every person, that the meetings of the British Association offered most excellent opportunities of bringing together, from different parts of the country, minds capable of grappling with this important question. While anxious, however, to avail themselves of this advantage, they were not less desirous of removing from the minds of the council of the Association all apprehensions of an interference with their regulations, or of mixing with the association any tendencies which might be injurious to them. He was sure that gentlemen would see the necessity of omitting political and sectarian feeling altogether; and, without keeping to numbers exclusively, they might avoid all that acerbity of feeling and partisanship, which he was convinced had done more than anything else to retard the progress of education in this country. The next question was, how these views were to be brought into effect. The course was easy. They saw no reason why at the next meeting of the Association they might not meet; and, although not forming a section of the association, yet the course adopted at the sections might be adopted,—*papers might be received and read, and discussions thereon take place, and whatever was considered deserving might be brought before the public through the medium of the press.* The conduct of the meeting, it was proposed, should be entrusted to a committee. The next meeting of the British Association would take place at Liverpool; and it would be for the committee to make the necessary arrangements." This proposition was warmly supported by the Rev. Mr. Stanley, now Bishop of Norwich, who moved a resolution, embodying it; and declaring, at the same time, that he appeared there as the firm friend of education, but totally distinct from the British Association, and desiring only to avail himself with others of its assembling. Dr. Jerrard, fellow of the University of London, spoke in the same sense. He impressed on those present "that they were entirely distinct from and independent of the British Association; and that they merely intended to avail themselves of the assembling of that body, and the excitement of mind thus produced, to meet and discuss the subject of education." Many others followed; and a highly respectable committee was finally appointed to carry the resolutions into effect. The Committee met during the week in Liverpool, to make dispositions for the meeting: the extracts now quoted were read from the chair; their arrangements were based on them, notwithstanding a desire on the part of some gentlemen, who were not of the committee, but admitted to attend it, to give it a more open character. The meeting took place in accordance with these arrangements; was necessarily confined, from its objects and course of proceeding, to few; and this has since been represented in and out of Parliament, as an attempt to support the Liverpool Corporation Schools, (which did not require it,) and in this attempt, an utter failure!

gates from several Mechanics' and other Institutions, to take measures for petitioning Parliament for exempting their buildings from general and local taxation. Such a course pursued in one instance, cannot be objected to in another.

The second object, the applying to better purposes local advantages, will be materially assisted by the accomplishment of the first as soon as these several institutions are sufficiently acquainted with each other; through the medium of the digest of the reports, it will not be difficult to diffuse any marked improvement, observable in any one, to all. By degrees, a certain number of these institutions may form themselves into districts, for the purpose of engaging lecturers in common, &c. In like manner, arrangements may be made for the formation of local museums, local collections of models, local committees for statistical and other inquiries, and finally, for the establishment of some central museum, to which the local museums may be invited to contribute duplicates. This suggestion has been already offered to the Dublin Society by the Parliamentary committee, in their report in 1836; and it has further recommended, not only that this contribution and interchange of specimens should be encouraged, but that lecturers should be provided by the society for the country institutions whenever they might think necessary to apply for them, provided adequate security were given of a sufficient audience, and all travelling expenses to and from the capital paid by the local applicants.\*

It can scarcely be hoped that these suggestions will at once be adopted in this country. Many who feel a deep and earnest interest in Mechanics' Institutions, may yet doubt the utility of these measures, or feel reluctant to begin where none are entitled to lead, much less to compel: others again may admit their efficiency, but on that very ground oppose their adoption. They dislike the means, because they dislike the end, and object to this complete combination, not only from a distrust of combinations, but still more of Mechanics' Institutions. But if Mechanics' Institutions, if Subsidiary or Adult education

\* These recommendations have in great degree been lately followed by the Dublin Society.—*Parliamentary Papers*.

be worth the efforts or sacrifices it costs, it is surely important it should be rendered as efficient as possible; if the end be good and wise, the better suited the machinery to attain the end undoubtedly the better. They who object to these institutions, and therefore to everything which can give them greater influence, do not reflect that many of their objections arise from circumstances which are the direct result of the very defects we propose to correct. They see, in some cases, evidences, doubtless, of crude, heterogeneous, and unprofitable knowledge; they assume that no knowledge acquired in such institutions can be of any other quality, and for this partial flaw condemn them in mass. But this very evil, with its consequences, arises out of the insulated position and limited experience of the members. All students, high or low,—the university pupil as well as the village-library reader, from the same causes make the same mistakes, and the same mistakes lead necessarily to the same effects. Give him crowds to compete with, and to borrow from, and the case alters. If you would prevent such errors, you must do what you can, not to limit, but to extend.

The members themselves, however, (and they, after all, are the first to be consulted,) can have but one opinion. These institutions, and every other of the kind, must necessarily increase and improve, not so much as a means of supplying defective education, as has hitherto been the case, as of carrying out that already acquired. Good elementary education must necessarily lead to this; and the better it becomes, the more directly and rapidly it will lead to it. In this point of view especially,—conjoined, as they soon must be, with a large provision of professional or special education for the working classes, in the shape of Schools of Science and Art, of Practical Design, &c. &c.—there can be little doubt that they will form a most powerful instrument for their intellectual and moral elevation in society. The working classes themselves are thus called on, above all others, with a view to such increase and improvement, and, whilst waiting for a more perfect organization, to make use of means already in their hands, and to let, at least, nothing slip which depends solely on their own individual energy and intelligence to work out its accomplishment.

THOMAS WYSE, M.P.

## ON INFANT SCHOOLS FOR THE UPPER AND MIDDLE CLASSES.

“ The little or almost insensible impressions on our *tender infancies* have very important and lasting consequences ; and then it is, as it is in the fountains of some rivers, when a gentle application of the hand turns the flexible waters into channels that make them take quite contrary courses ; and, by this little direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places. . . . It will be objected that, whatsoever I fancy of the tractableness of children, and the prevalency of those softer ways of shame and commendation, yet there are many who will never apply themselves to their books, and to what they ought to learn, unless they are scourged to it. *This, I fear, is nothing but the language of ordinary schools and fashion, which have never suffered the other to be tried, as it should be, in places where it could be taken notice of.*”

Sections 1 and 86 of ‘ *Locke’s Thoughts on Education.*’

THE system pursued in Infant Schools may be said to be the practical application of the philosophy of education, which teaches that *all* the faculties should be placed under the most favourable circumstances for their development. The ends and means seem to be well defined and understood ; and, where the schools are properly conducted, the physical, intellectual, and moral powers are simultaneously called into action. The child is trained into good habits, rather than taught good precepts, and thus an admirable foundation is laid for the further developing and bringing to perfection the human character ; while the present happiness of the child, in the exercise of all the most amiable feelings of our nature, prepares the way, by similar means, for the happiness of the man.

In these nurseries of future character, by judicious management all the noxious weeds may be eradicated before they gain any strength of growth, while every good propensity may be fostered and nourished by the kindly warmth of affection and sympathy.

It may be hoped that the time is now approaching when the work so well begun may be carried out by similar plans in schools for a more advanced age, until

youth be effectually trained and confirmed in the practice of virtue.

The striking improvement which has thus taken place in the early education of the poorer classes, makes it more than ever desirable that the important benefit should be extended to those above them in rank; and that infant schools should be extensively established among the more wealthy classes, who can better afford to remunerate teachers in their arduous profession.

It has been stated that this plan has already been adopted in different parts of the country, and that there is a growing desire on the part of parents for the formation of such institutions. If well conducted, it is probable they would meet with sufficient encouragement to induce their universal adoption in all places where there is a sufficient number of children in one locality; so that the school-house may not be far from the dwellings of the scholars, who may be brought together in all weathers and in all seasons without injury to their own health, or much trouble and inconvenience to others. A school of the above description, on a small scale, has been carried on for some little time at Stoke Newington, and its successful working gives earnest that others of a similar kind might be established with the same good results. This school contains at present only twenty pupils, between the ages of two and eight; these are mostly fine intelligent-looking children, with the endearing manners and natural spirits belonging to their age, and they are apparently eager to acquire knowledge.

The lady who conducts the school has been long accustomed to tuition, but not till recently on the infant school system; she has therefore an assistant, a young quakeress, who thoroughly understands the practice, which she learnt at an infant school in Dublin, instituted for poor children, and under the benevolent superintendence of a lady, the niece of one who is well known as having been ever actively engaged through a long life in assisting towards the general diffusion of education.

The walls of the school-room are hung with pictures, diagrams, maps, &c. in the same manner as in other infant schools; and there is a "rudiment box," similar to the boxes used at the infant schools in Dublin. The

pictures contained in this box seem generally well executed; and are well adapted to teach the names of things, and to give a child clear ideas of some of their most obvious characteristics. It was pleasing to see some of the youngest children stand before it, and eagerly point out to a visitor the different objects represented, and which successively appeared as the handle of the machine was slowly turned, and caused the long roll of pictures to be transferred from the lower to the upper roller. The only objection to this rudiment box is, that perhaps too many subjects, and some which should be reserved for a more advanced age, are crowded together, suggesting the danger that too much mental exercise may thus be pressed upon the young mind. In the present instance the children are in a great measure guarded from this evil by the good sense of the lady who conducts the school, and who freely and candidly gave every explanation sought as to the working of the system. It was her opinion that to the minds of some children the constant excitement might prove injurious; and she agreed that it might induce in others, unless carefully guarded against, a dislike to application without stimulus, when arrived at a more advanced stage of education. The fears expressed that the minds of the children were too much exercised, she considered quite unfounded, observing, that "it is we (the teachers) who labour, not they; it is made all amusement to them:" the fatigue and incessant attention required she described as being greater than could be conceived, unless experienced.

The children are all happy; loving and confiding in their kind and indulgent teachers, and affectionate, amiable, and sympathising towards each other. But what afforded most pleasure in the contemplation of this school was the fact, that, in so small a number here assembled, some of the parents of the children are of the Church of England, some Quakers, some Independents, and some Unitarians. Yet the Christian religion is taught to all the children in a manner approved of by *all* the parents. There is, then, a common ground on which children of all denominations may meet, and learn Christianity and brotherly love at the same time.

The great objection raised to infant schools when they



were first established was the apparent cruelty of separating infants from their mothers; this was, however, speedily and most successfully combated. It was proved that the temporary separation but endeared the parties to each other, because their mutual intercourse was now only pleasurable. The mother was no longer harassed by the constant presence and care of her children, who continually, for want of other occupation, were offending by what is called "getting into mischief," and were incessantly requiring her interference, perhaps angrily and unjustly exercised, because she was otherwise engaged in employments calling for her undivided attention. Relieved from these causes of irritation, she might well employ the brief period of evening leisure in those fervent manifestations of tenderness and interest which the child, amid all the affection of others, must feel can spring from maternal love alone.

The evil of separation may, however, be supposed to have more foundation among those classes in which, it is assumed, a mother has no occupation more important than watching over her children, and who moreover can command the service of attendants to aid her in the task.

It is usual to assert that no one can so well take care of her children as a mother; and comparisons in support of this opinion are made with the animal creation, till at length the assertion is almost considered as an aphorism. If it were put—'No one can love an infant so well as its mother, and therefore no one is so anxious for its well-being,' we must at once acknowledge the truth of the proposition. But when we reflect how many rare qualities should enter into combination in order to form a good manager of children, or a good instructor of youth, it is rather unreasonable to assume that all women are thus happily endowed. By what instinct, or by what magic process, should women (a large proportion of whom are inexperienced girls when they are first engaged in the cares of maternity) find themselves suddenly invested, as soon as they become mothers, with every requisite for forming the character of their children. Almost every mother painfully feels her incapacity in this respect; she hesitates at the overwhelming responsibility, fears to do too much or too little, and with the best intentions, the

most anxious desire to do right, she is perpetually making mistakes, and finds to her grief that her children's tempers and dispositions are not within her control, — in short, that she does not know how to manage them ; and expediency and temporising measures take the place of that one consistent course, based on principle, which she had flattered herself would alone have been her guide. Her exceeding love for her children, which is brought forward as the great argument to prove that she is most fitted for the task of instructing them, itself assists in producing mismanagement. What fond mother does not feel that it requires uncommon strength of mind and nerve to refuse her children any gratification bought merely at the sacrifice of her own comfort and inclination ? Thus selfishness, that besetting sin in every stage of life, is engendered and fostered ; and we mourn over the effect while we still unconsciously continue the cause. No doubt there are some mothers who consider this weakness as unpardonable ; they perhaps feel themselves fully competent to the difficult undertaking ; and to them infant schools may appear unnecessary, and perhaps are so. Those parents, however, who have sufficient health and leisure, united with sense and judgment, to devote to the entire management of their children, and are successful in their practice, furnish not the general rule but the exception ; and, perhaps too, a very small exception.

Mothers, who from various causes feel their own inability to train their children in a manner to satisfy themselves, will see in the establishment of infant schools the means by which their cares will be lightened, and, what they will recognise as far more important, the means of making their children happier ; while, at the same time, a foundation will be laid for realising that virtuous and amiable character towards which their fondest wishes point. It may readily be shown that the training of children must of necessity be better and more easily conducted in an infant school than at home, where there are so many disturbing causes acting upon the most judicious plans, to render them nugatory, or at best but inefficient. When there are but a few children of various ages, for each a separate management, or, it may be, a separate duty, is required ; and in home discipline, to reconcile

these different duties, the temper of the child may perhaps be needlessly fretted, and its management rendered a much more painful task than when it is in a little community, where there are many of nearly the same age, some already well trained, who act like the tame elephants in bending to docility the wild ones of the forest; their example of obedience and other valuable habits soon reduce to order the new-comers, however disposed these may be to rebel. Their imitative faculties, the most alive in early childhood, soon lead them without pain or difficulty to acquire habits most conducive to their happiness. They see sympathy and forbearance universally practised, or at least the opposite conduct discountenanced: the selfish are taught by their very selfishness that nothing can be gained by its indulgence; and, in abandoning it, they soon learn the valuable truth, that, to be loved and cared for, one must love and care for others. The child is certain of the justice as well as of the affection of his teachers, for, in any appeal to them, the mother's darling will soon be made to know that here he cannot hope for impunity, from partiality or ill-judged fondness. His temper is controlled, his best feelings are thus awakened, without his being aware that the work of improvement is going on; and he is better tempered at school than he was at home, principally because he has no irritating causes for misconduct. Truth, honesty, and justice are not only inculcated, but he feels the necessity of practising them; because he can soon be made to understand that the want of them in such a community would be productive of disorder, and of discomfort to each individual. Here theory and practice are so well combined, he almost intuitively perceives that the exercise of good feelings is productive of happiness, while the indulgence of bad feelings is surely followed by misery; and thus the lesson is enforced infinitely more strongly than by the sagest, most persuasive precepts that could ever fall from the lips of eloquence. Those higher motives for action too, which it is peculiarly a mother's duty and desire to awaken in her child, will be found simply and naturally confirmed and applied in a judiciously conducted infant school, without any of those counteracting causes which are sometimes to be guarded against at home.

Would not parents gladly consent to a temporary separation from their children, to obtain such valuable results? Surely, then, the parting from them for a few hours daily must cease to be an objection. But there are other objections made to the infant school system, which it may be as well briefly to consider, that we may endeavour to discover whether they may not be effectually removed.

One of the greatest evils to be dreaded is the tendency to over-exciting the infant brain, and of forcing it into injurious exertion. To cultivate the senses of children, to teach them the names of things, and to be careful not to give them words without connecting with them ideas, seem to be all that is necessary at that early age. There is always fear, however, that too much will be attempted; and that the teachers in their zeal, and parents in their vanity, will tax the infant mind beyond its healthful exercise. An injudicious teacher is too prone to overwhelm the poor child with a heterogeneous mass of crudities, which may surprise those who are present at an exhibition of this juvenile precocity; but such knowledge is worse than useless, since it induces a habit of receiving words without understanding them, and too often, by such a course, the spirit of inquiry, or, still worse, the thinking powers are crushed for ever. Let parents who send their children to an infant school anxiously watch over and guard them against this danger. Unhappily, however, it ministers to the vanity of the parent, and therefore it is not sufficiently discouraged: but on the contrary, in some cases, this evil may be created by the parents themselves; a teacher who is not very confident in his own judgment may, in perfect honesty, be swayed by representations or complaints made by them, and hurry his infant pupils on beyond their strength. It cannot be too forcibly pointed out to parents how anxiously they should preserve their children from this over-teaching. The children must have occupation, and they may certainly learn much that is useful; their senses should be awakened to passing objects, and they should be encouraged to observe; only at very short intervals their minds should be actively engaged, their employment should be rather sport and joyous exercise than serious occupation. But, as the pernicious effects of overloading the young

mind are daily becoming more recognised, this error will, we may hope, soon disappear from the infant school system.

Another objection which applies equally to most of the different systems now in practice is, that the imagination is altogether neglected. Now this mental endowment should be sedulously cultivated as well as, and in conjunction with, the other faculties of the mind, as forming an essential part of a really fine and high character. The teaching of facts is made too much an all-important feature; it is considered that time is lost unless what is called some useful knowledge is imparted; and though this information may be sweetened over so that the pupil may learn without trouble or weariness, yet, when the only mental cultivation consists in the acquisition of facts, there is no play allowed to the imagination. Children should be rather encouraged to show their own ingenuity and contrivance in different games, than be always led from one occupation to another. Even the love of *fun* should be encouraged and cultivated in childhood, and so regulated and defined as to show as nearly as possible the exact boundary between fun and mischief. This disposition is an admirable assistant in after-life to help us to bear minor ills; a merry temper laughs over inconveniences which, to a graver turn of mind, might be subjects of real annoyance. It should be the endeavour of the instructor to impart a refined taste for wit and humour; and, above all, for those higher flights of the imagination which shed over the common-places of life a halo that purifies and exalts the soul. Children love nonsense, and therefore the best kind should be provided for them; that which speaks directly to the imagination, while it affords food for their joyous spirits. But it should be provided for them as a distinct branch of amusement, which has nothing to do with the acquisition of useful knowledge, and is quite different to that nonsense which is put forth as sense even in the best-conducted infant schools, where the poor children are obliged to learn wretched doggerel, conveying facts in various branches of knowledge, to the utter destruction of correct taste in the children, and to the impossibility of clearly understanding the subjects thus ludicrously introduced to their notice.

The infant school system, it is said, may discourage habits of self-dependence ; where so much is done for the amusement of children, they will have no resources within themselves, and will seek from others that stimulus and excitement to which they are accustomed in their school hours ; their attention perpetually called from one object to another, they can only be satisfied with novelty, and in their home hours they will be restless and exacting. There is no doubt this is an evil to which infant education, over zealously conducted, is liable ; but surely the judicious management of the instructor may entirely guard against its occurrence. By administering as little stimulus as possible to produce the desired effect, allowing the child to exercise his faculties only enough for healthy and natural enjoyment, he, instead of being more, will be less dependent upon others for his pleasures. Having had his senses awakened, having been taught to observe, he will naturally find in every object which surrounds him some exercise for his newly found powers, he will have far more resources within himself than the ill-managed child of the nursery, and his animal spirits, directed into harmless or useful activity, will no longer be manifested in a mischievous manner.

Another objection which has been made to the infant school system is, that the teaching in play—the cheating, as it were, into knowledge—may be pernicious to the mind, as producing that levity of thought, and that aversion to strenuous application, which are so fatal to after-excellence of character. The mere progress in any particular department of knowledge is of small importance compared to the habits of patient thought and self-control which are produced by judicious instruction. It is a most valuable lesson for a child to learn, that, to acquire knowledge, he will have to overcome difficulties, and to employ his mind in a manner somewhat irksome to him. It may be well to consider then whether even in infant education there should not be brief periods for application, calling for the undivided and sober attention of the children to an occupation not pleasing to them at the time, but which it may be shown to them is a stepping-stone to some valuable and wished-for acquirement. If sufficient attention be thus given to the training of the mind, and

to inducing good habits in this respect, certainly no bad effects can arise from learning in a multitude, while many good effects are apparent. In the first developement of their faculties it is beneficial to young children to be encouraged and assisted by example; it is as well that they should never be alone; and that they should congregate together with those of their own age and joyous nature; their sympathies are thus early awakened, and selfishness is not allowed to take root. Therefore, the constantly being surrounded by others, as in infant schools, is of decided advantage to the child, without producing any bad effects. It is not till after children have left these training nurseries that they require, with advancing years and reason, different treatment for the future developement of character. Then should opportunity be allowed for solitary thought, and freedom for self-formation of character; and then should encouragement be given for the earnest pursuing of one particular study at least, to be continued steadily till thoroughly understood.\* All this, however, does not apply to early childhood.

The principal difficulties to the successful and extensive establishment of infant schools for the wealthier classes consist in the unreasonableness of parents, and in the incompetency of teachers. It will be for some time almost impossible to obtain a sufficient number of teachers well qualified for the arduous task. Only those who are naturally fond of children, and who have a taste for teaching, should attempt to qualify themselves for such an employment. When we consider how many rare and almost opposite qualities should be combined in a really good trainer, we cannot be surprised that it is only a gifted few who have followed out the plan in the spirit in which it was conceived. A character of strict morality and sincere piety is, of course, essential. In addition to this, affectionate indulgence united with uncompromising firmness, playfulness of temper with sound judgment, quickness of feeling with immovable patience, iron

\* There are some valuable remarks on this subject in Mr. De Morgan's excellent introductory lecture delivered in University College, October 16th, 1837; they will be found highly useful to every one interested in the education of youth.

nerves without sternness, love of the humorous without buffoonery, elasticity of spirits without levity ; these are some of the essentials of a good teacher, who likewise must possess general information, use correct language, and be entirely free from all vulgar or disagreeable habits and manners. However excellent may be the system, unless it be carried out in the spirit as well as letter, unless it be under enlightened management, the discipline of an infant school may be made more pernicious than beneficial to future character.

Many parents, instead of assisting and supporting the instructors of their children, act like clogs on their best endeavours, and are never satisfied as to the nature and amount of the knowledge imparted. Some consider it too little, some too much. Some fear that their children pursue too many studies, that they are not *well-grounded* in anything ; they are not yet thorough grammarians or profound philosophers ! Some fancy, because their children are taught the names of different-formed surfaces and solids, that they must be geometers ; the names of plants or of minerals, that they must be botanists or geologists ; and so on, through every abstruse subject. These persons cannot be made to perceive that the mere knowledge of the names of things is quite distinct from the study of their properties ; so they delight in the idea that their children are actually learning all these profound sciences, and consequently, by injudicious praise, make the poor infants vain of their acquirements. Many take up some favourite faculty of the mind, which they insist ought to have an undue preference over the rest. In short, the objections and remarks of parents are mostly vexatious and contradictory, unless they have a very high opinion of those who have the care of their children. To insure success, therefore, the teacher should be of such a standing, with regard to intellect and character, as to deserve and receive the respect of those who confide their children to his care. We have no right to devolve on others any part of our own responsibility, unless we have the fullest confidence in those whom we entrust with the important charge ; and, having this confidence, it surely behoves us to be grateful for that care and judicious management which cannot be paid by mere



pecuniary remuneration: many of us are too apt to suppose that it is a mere money arrangement between us and the guides and trainers of our children, and that if this be duly discharged, we have no other duty to perform towards them. And even as a money question how grudgingly is it met! how little disposed are parents to pay anything adequate for the education of their young children, who are often sent to school merely to be "out of the way!" any common-minded person is deemed competent to the task, and the pay is proportionally small.

But let parents once be convinced of the importance of the duty,—once impressed with the conviction that they are entrusting their children to those who, in this respect at least, are superior to themselves,—in knowing how to manage their children better than they can do at home,—and they will surely consider the "labourer worthy of his hire," and not accord a pittance insufficient for decent maintenance.

• At the school at Stoke Newington, already noticed, only £5 per annum is paid for each scholar; yet the lady conducting it seemed satisfied if she could raise the number of her pupils to twenty-five. But, unless she had some other means of support, how could she afford even the common decencies of life to herself and her assistant? Let us suppose that two persons, in robust health, might take charge of fifty children; it remains to be inquired what should be the remuneration for an occupation most wearisome, most arduous, which none but the strong in body and mind can continue long with impunity. All must recollect with a feeling of deep regret how the amiable Mrs. Wilderspin fell a sacrifice to the overwhelming duties of superintending an infant school; and we fear that many persons, who are not in extremely strong health, but who are otherwise excellently well adapted to the occupation, will soon find that it is too much for their bodily strength. It may be urged, that no great extent of intellect is required to direct the amusements and train the mind of childhood in the exercises of the infant school; but the teacher must, notwithstanding, be a person of some intellect and judgment; and it is this very feature—the requiring

unintermitting exertion of attention and spirits, without the exercise of the mind,—which is precisely so irksome and so exhausting. So many hours' hard thinking would be far less wearisome than this abeyance of the mental powers.

Few are sufficiently aware of the nature of the duties of a teacher. It is comparatively easy to make wise systems in the solitude of the closet, and to devise what may be considered the very best means for training the early character; but if we seek to put these systems into practice, then we painfully feel our own deficiency, and the great mistake we have made, in only considering the best methods of training children, without reverting at all to the human capabilities of properly applying them, and without reflecting that those who instruct must have nerves, feelings, tempers, perhaps prejudices of their own to contend with, as well as with the waywardness of their pupils. With the very best intentions, how do we find the infirmities and weaknesses of our nature interfere at every step to disarrange the best plans; and though some may school themselves into perfect control of temper, and exercise a cheerful patience, yet even then a preoccupied mind, anxiety, or bodily suffering may make the task a more difficult exercise of duty than many great and rare efforts of virtue, and still the execution may prove a failure. Mothers, who are alive to the responsibilities of their character, can best understand how much is required in a good trainer of childhood.

All merely theoretical systems are made on the assumption of their being put in practice by perfect teachers, and thus are in most cases failures, being rarely carried out in the same spirit in which they were formed. It is indeed of great consequence that the system adopted be *good*; but, be a system never so good, or never so bad, it mainly depends upon those who have the working of it whether it prove advantageous or pernicious. Under a good teacher, a bad system may be so ameliorated as to prove beneficial; under a bad teacher, a good system may be so deteriorated as to become useless, or even injurious. The competency of teachers cannot therefore be too strongly insisted upon, till the secret be

discovered how the systems made by the reflective can be advantageously applied in all cases, without so entirely depending for their success upon the management of those who superintend the working of the machine. It seems a vain hope ever to expect this improvement; and, therefore, the first step towards the universal diffusion of infant schools must be the training of competent and enlightened teachers, who, invested with a responsibility and duties of no ordinary magnitude, should be remunerated liberally, and should be respected and revered according to the importance of their office, and in proportion to the faithfulness with which its duties are discharged.

SARAH PORTER.

## THE JUNIOR SCHOOL OF BRUCE CASTLE, TOTTENHAM.

TWENTY years have not yet elapsed since the formation in England of the first establishment for infant education. In the interval which has occurred, it is gratifying to find that 150 schools have been erected in England, with an average of 100 pupils each, and with results which are stated, on the testimony of men well informed on the subject, to be most beneficial and encouraging.\* These schools were expressly intended and adapted for the poor; but recently an effort has been made to extend their advantages to the wealthier classes of society. The Junior School of Bruce Castle is conducted on principles which carry the system of infant education *one step further*; and enable parents and guardians, desirous of doing so, to place children under its complete operation, by entrusting them to the uninterrupted superintendence of their instructors, instead of limiting their care to a portion of the day. I say, parents and guardians *desirous* of doing so, because, doubtless, parents, not situated in such a manner as to render separation from their children either necessary or in a peculiar manner desirable for their health, would object to such an extension of the system of early education, and say that, however convinced of the soundness of the views adduced in favour of infant education, and however willing to permit an absence of a few hours from their child, in order that it might enjoy the advantages of mental and moral culture as soon as possible, yet that the withdrawal for some months of the parental, but especially the maternal dominion, is too great a sacrifice, and likely to be productive of injurious effects both to parent and to child.

Whatever may be the advantages or disadvantages of such a course when a mother lives to watch her offspring, and when the domestic roof can cover all the members

\* See the evidence collected in Mr. Frederic Hill's work on "National Education," vol. i. p. 174.

of the family, let it be remembered that many parents are compelled by the necessities of their position to be separated from their children, or to part with them, that they may not be affected by a climate unsuited to their age and birth; that many households are saddened by that severest of privations,—the loss of a mother! In the former of these circumstances, the danger of weakening the filial affection towards the mother must be incurred, the hazard must be run; in the latter, alas! that affection never can be known!

The Junior School of Bruce Castle was first established in 1836, and in a few months the number of the pupils amounted to twelve, to which, as well as to the male sex, it is limited in regard to strangers. The remainder of the pupils, consisting of eight or nine, (the majority of them girls,) are children of the members of the family of the conductors; the ages vary from four to nine, and the average is about six. In the short interval of two years, which has elapsed since the foundation of the school, the results have been satisfactory.

The leading principles adopted in the conduct of this school are, that the health and physical developement should be closely attended to; that *facts and things* should be the chief instruments as well as objects of instruction; that the *quantity* of information is not so desirable as a vivid perception and comprehension of what is taught; and that the communication of knowledge in any way is but a secondary point compared to that *moral* culture, so constantly urged by Locke in his "Thoughts on Education,"\* which consists in the formation of *habits*, and the establishment of *principles* of virtuous conduct.

In the short account of this interesting school, which at the request of the Editor of this work I have undertaken the task of furnishing to its pages, I shall arrange the remarks which I am about to submit to the reader into what appear to me the natural divisions of health, learning, and religious and moral culture. First, then, as regards health. This is secured by the regularity of diet and of the hours for rest, the stated but pleasurable

\* See the 94th section, on "Learning," p. 140, in Mr. St. John's edition (1836); and again the 177th sect. p. 278.

occupation of the mind frequently but regularly relieved by play, and the cheerfulness produced by the constant society of children of a similar age. The extensive grounds attached to this school afford the little fellows, when fatigued with their lessons, a play-ground, where they may indeed,

“Disporting on its meadows green, the paths of pleasure trace.”

And, when unfavourable weather keeps them within doors, there is a long room, ‘far from the busy haunts’ of the elder boys, where fun and uproar have full sway. But healthy and pleasing physical exercises are not confined to play-hours; they are incorporated with and constantly accompany mental employment. I have heard the children, in full chorus, sing two or three of the appropriate songs which Mr. Hickson\* and Mr. L. Mason† have composed for such juvenile performers, in a manner to which their enjoyment of the occupation gave a great interest.

Proceeding next to the communication of knowledge, I have already observed that the acquirement of a large quantity of information is considered but a secondary object, when compared to a thorough comprehension of what is learnt, and to the *habit* of attentive inquiry and investigation. *Facts* and *things* are the staple of their learning, and they are taught as much as possible through the medium of the senses. The school possesses a *Museum* of considerable extent with reference to its object; containing a variety of specimens, some of them collected by the pupils themselves, not indeed of rare fossils or precious stones, but of the different products of *nature* and *art*, with which all human beings should be familiar.

It may surprise many persons, perhaps, to be informed that efts, frogs, toads, earwigs, and various creatures which are commonly the objects of terror or aversion to the young, from the injudicious treatment of their guardians, are preserved and examined by these children with anxious interest. And to such an extent, indeed, is this disposition carried, that a skull and several portions of a

\* In the “Singing Master.”—E. Wilson, 1836.

† In the “Juvenile Songster.”—Novello.

human skeleton form a part of their museum, and are the subject of explanation and scrutiny. To them the works of the beneficent Ruler of the universe convey no terror; they are insensibly taught, and feel, that as the "earth is *His* handiwork," it should be the subject of perpetual observation by the creatures whom he has placed to inhabit it. Familiar lectures are delivered to them on some of the simplest principles and powers of mechanics; and useful machines, as the pump, for instance, are dissected before them, and their parts and principles of action explained. Additional interest is attached to the communication of knowledge of natural objects, by the reading and recitation of tales and poems which have appeared in various publications, admirably adapted to the purpose for which they are designed. I refer especially to Mary Howett's "Sketches of Natural History," and "Tales in Verse;" to "Original Poems," by the Taylors of Ongar; and the "Parent's Cabinet." These recitations performed, as I have heard them, with a just regard to emphasis and intonation, and with all the animation of intelligent childhood, produce also the subsidiary advantage of cultivating and directing the imagination. In pursuance of the same object, the pupils are encouraged to the task of oral composition, the teacher acting simply as an amanuensis, and no nonsense is ever found to be dictated; nonsense is produced by the sophistication of man, not the simplicity of childhood. The following is copied from the book in which some of these compositions are preserved verbatim. A child of five years of age is the author.

"Summer is when the days are very warm, and the birds sing over our heads; there is hay-making, and the sun shines,—and the grass is green, and the leaves are green, and the larks carol,—and the little lambs and rabbits come in the nearest part of summer to spring. People of the shops like to go out very much, and we like to go out to play very long. Red roses and white roses, and sweet-brier, and stocks, and the mallow, look very pretty, and have green leaves, and pretty petals, and they are sometimes red and white and yellow. Butterflies are very happy, and dragon-flies are very happy too."

Care is taken not to overstrain nor over excite. Their senses are awakened, their interest is engaged, the natural curiosity of childhood is directed and regulated. No

compulsion to study is used, and very little is needed ; for as the philosopher to whom I have once before referred justly observes in his " Thoughts on Education,"\* which are even yet in advance of this inquiring age, " The right way to teach them is to give them a liking and inclination to what you propose to them to be learned, and that will engage their industry and application. *This I think no hard matter to do, if children be handled as they should be.*" He proceeds to lay down the rules of instruction to be pursued in order to effect this object,—as, that " none of the things they are to learn should ever be made a burden to them,"—and that the " favourable seasons of aptitude and inclination" for their different studies should be regarded. These are the rules acted on at Bruce Castle; and the practical result justifies Locke's confidence in the truth of his position. The choice of books is in a great measure left to the pupil himself. No one mental employment is engaged in for more than a half-hour at a time, and the whole mental exercise of the day is comprised in five hours for the eldest, and two or three hours for the youngest children. A check is placed to mental dissipation by the regular succession of occupation, and the increased difficulty which is imposed on increasing age.

With regard, lastly, to the more important point of religious and moral culture, it will be obvious that the species of intellectual instruction which I have described is in truth a mode of *moral* training. Accustomed to inquire and investigate, and in the case of the elder, as far as their age will permit, to reflect ; allured to learning, and taught to regard the increase of information as a pleasure rather than a toil, the children become endued with that valuable quality, the *love of knowledge*, which is the all-in-all of youthful education. If *that* be possessed, the rest will follow ; and without it the mere superiority of information above his fellows which may distinguish a precocious boy, will leave him outstripped in after-life by those in whom this vital principle of learning is implanted, and exists with vigour.

The variety and extent of offences which can be com-

\* Sections 72, 73, 74 ; pp. 97, 98, 99.



mitted by children of that tender age are necessarily limited, and they may be without much difficulty corrected, especially by the aid of female superintendence.

Earnest efforts are made to instil the love of truth as a rule and habit of conduct, counteracting the baneful influence of that "epidemic of the nursery," falsehood. The success attending these endeavours fully justifies the expectations of those who look with confidence to education for powerful moral results. The pupils are not only taught to refrain from invading the property of others, but are encouraged to feelings and habits of generosity and self-denial.

The good and evil deeds of the children are registered in a journal which is itself a great moral instrument for the rearing of these young beginners in the practice of virtue. The result of the record determines their rank; a superiority in which not only confers honour, but is attended with rewards, such as occasional excursions, and the privilege of attending a little entertainment given once a week by the lady of the establishment. This rank is, however, determined, not by the relative merit of one pupil as compared with that of others, but by absolute merit as tested by a personal standard regulated by the age of each; and within the last few months prizes have been awarded, but strictly on the same principle. Thus, as every member of the school *may* obtain this testimonial of his merit, all the injurious effects of emulation are avoided; but the love of praise and the desire to possess the esteem of its instructors, the fear of shame and of the loss of their confidence and favour, are the legitimate motives by which each child is urged and controlled. Punishment is as nearly as possible what may be termed *natural*,—as, for instance, if a child goes upon forbidden ground, or wantonly interrupts the amusements of its companions, in the former case he is subjected to a temporary confinement within doors, and in the latter he is set to play apart. Its utmost severity is a short period of seclusion. In any form, it is administered with a sparing hand; and is much less needed with children thus "truly initiated and rightly taught," than many persons may suppose. Accustomed, as I have described them, to habits of generosity and truth, the abhorrence of selfishness and the

fear of a lie become at least a second nature. Embued with the *love* of knowledge, and taught to regard its acquisition as a privilege and pleasure, they are at every step and in every way which can excite their attention, presented with the proofs of the power, beneficence, and wisdom of the Creator. To Him their prayers are day by day directed. The historical portions of the sacred volume are learnt chiefly in the form of familiar narratives; while, as far as is consistent with their age, the doctrines of Christianity are explained and enforced by daily lessons.

Thus are religion, morals, and knowledge taught in one harmonious system, and thus is a healthy tone of mind and body preserved by the constant but varying exercise of the different faculties of their nature.

ALFRED FRY.

## STATISTICAL INQUIRIES INTO THE SOCIAL CONDITION OF THE WORKING CLASSES, AND INTO THE MEANS PROVIDED FOR THE EDUCATION OF THEIR CHILDREN.

IN the first publication of the Society a considerable space was allotted to the record and elucidation of facts bearing upon the moral and physical condition of the labouring portion of the community, and to an examination of the reports published by the Statistical Society of Manchester, descriptive of the state of education in Manchester, Salford, Bury, and Liverpool. The reasons by which the Committee of the Central Society of Education was led to believe that the collection and publication of these and similar details must powerfully assist towards the attainment of the great object of its endeavours, were then so fully stated that it would be superfluous to repeat them here. Since that publication appeared, considerable additions have been made to the previous collection of these statistical facts; and as a great and growing conviction is felt of the efficacy of such statements to arrest the attention, and to excite the zeal of the benevolent for removing or palliating the evils which they bring to light, no apology will be needed for now recurring to the subject.

The pecuniary means of the Central Society would not allow of the employment of any further portion of its funds for carrying forward the inquiries which it had begun in the parish of St. Marylebone. So much importance was, however, attached to the knowledge of the startling facts thus brought to light, that a meeting was held in the vestry-room of that parish on the 15th of February 1837, at which meeting a committee of parishioners was formed, and a subscription raised, in order to extend the inquiry into other districts of the parish.

The inquiries of this committee, so far as any report of them has hitherto been drawn up, extend to 1,147 fa-

milies, comprising 3,529 individuals, of whom 1,724 are children : these individuals occupied 281 separate houses. The first district examined was a place called Callmel Buildings, situated within a few yards of one of the most fashionable squares in the metropolis. These buildings, comprising twenty-six houses, are almost wholly inhabited by Irish Catholics. The houses contain 264 rooms ; 210 of which were occupied, and fifty-four vacant, at the time of the inquiry. The smallest number of individuals then inhabiting any one of the houses was twenty-two, and the largest number was forty-eight ; the average number to each house being thirty-five persons. One of the worst features exhibited in these inquiries is the close herding together of individuals of different sexes and various ages, sometimes without, but more frequently with the fact of consanguinity. There were in these twenty-six houses seventy-seven families and sixty-four single persons who severally occupied only a share in a single room ; 120 families and fourteen single persons occupied severally one room, or among them 134 rooms ; eleven families and one single person occupied severally two rooms ; and one family occupied three rooms. The rooms which were shared in common by different families were fifty-one in number. In twenty-seven of these one family was joined by single persons, varying in number from one to six. In each of eleven rooms there were two families. In nine rooms two families, and from one to four single persons in addition. In each of two rooms there were three families. In one room were four families and one single person ; and one other room was inhabited by five single persons. The number of families where the parents sleep in the same room with their children was 160 ; and the number of rooms where youths and children of different sexes and all ages sleep together, was 137.

It cannot be necessary here to repeat the serious objections that have already been urged against this comfortless and demoralising arrangement. The evil is not, indeed, chargeable against the poor people themselves, whose necessities compel them to put up with such accommodation as presents itself within the sphere of their several avocations, and which their limited means can command. This is indeed one of those cases for which no one

can be justly reproached, but which calls loudly for a remedy. This remedy it may be difficult to apply in such a locality as that in which Callmel Buildings are placed, where the ground is exceedingly valuable, and where the temptation of high rents occasions the erection, in every practicable spot, of dwellings suited for the habitation of the rich. If the difficulty, surely not a great one, can be surmounted, of inducing the labouring population to fix their abode at even a short distance from the sphere of their daily toils, there is evidence afforded in the statements of the Marylebone Committee, which should lead to the immediate adoption of a complete remedy; and that not arising from motives of benevolence so much as from that more generally cogent incentive, the desire of gain. Of the twenty-six houses in Callmel Buildings, fourteen are rented each by a single family, who sub-let the greater part of the rooms; the remaining twelve houses are let by the owners in apartments to the immediate tenants. The parties who venture upon the speculation of renting a house, usually receive from sub-tenants a larger rent for a part than they pay for the whole, and themselves live rent-free. A statement is given of the weekly rent paid by the actual occupants of 165 rooms; this amounts to 20*l.* 19*s.* 8*d.*, being on the average 2*s.* 6½*d.* per week, or 6*l.* 12*s.* 2*d.* per annum for each room. One-half this amount of rent, paid with a fair degree of punctuality, would afford a very ample return for capital employed in building and fitting up very comfortable apartments in airy situations. A speculation of this kind would be within the reach of individual enterprise; and it might be feared that, if undertaken by a company, the management might not be so economically conducted. There can, however, be little reason to doubt that, after making ample allowance on this head, the return would afford a high rate of profit to the contributors, who would then enjoy the gratification of having brought about a great social and moral improvement without submitting to any sacrifice for its attainment.

The influence which this crowding together of families must exercise over the feelings and characters of the children cannot but be greatly pernicious. Wherever it exists, it must be a difficult, nay, almost a hopeless task to

implant any of those feelings of self-respect and refinement which it is so desirable to foster, and without some degree of which man is indeed but little in advance of the brute creation. There are, it is true, some minds,—and they form perhaps a larger proportion than we might be ready, without examination, to believe possible,—which, with the smallest aid from moral cultivation, may be preserved from contamination amidst all these malevolent influences: but assuredly the proportion is much greater of those who need more than precept; who must be placed in circumstances far more favourable than those here described, in order to their preservation from vicious courses; and concerning whom it may perhaps be doubted whether to instruct the mind, while the heart is thus exposed to contamination, be not to afford them only greater power for evil. The scenes of contention and of selfish brutality so likely, so certain, to occur where the personal convenience of each individual is sure to be invaded by others, are not fitting auxiliaries to intellectual, moral, or religious instruction at a period of life when impressions for good or for evil must be stamped upon the character. There are few things more to be desired for children than that they should imbibe respect for their parents. Is it to think too highly of human nature to believe that these would gladly be the objects of that respect, and would be induced to keep some guard over their temper and conduct in order to beget and retain it. Under favourable circumstances this self-discipline may not be too difficult for accomplishment, but assuredly these circumstances are not to be found in such a *warren* as Callmel Buildings.

Of the 288 families inhabiting these twenty-six houses, forty-five live in apartments which may be called airy; while the remaining 243, or five-sixths of the whole, occupy close and ill-ventilated rooms; some of which, according to the report of the visitors, are unfit for human habitation. In some respects, the houses are more comfortable than those described in the former volume, the drainage being good, and the supply of water abundant; while the proportion of families whose dwellings are provided with shelves and cupboards is greater (124 out of the 288).

As regards the intellectual condition of the parents, it was found that 203 could read, and some among that

number could write; but that 244, or fifty-five per cent. of the whole, could neither read nor write. Of the children, 450 in number, 262, including 117 under five years of age, could neither read nor write. Only 114 of the whole number, or about one-fourth, went to school at the time the inquiry was made; 357 had been taught to repeat the Lord's Prayer, while ninety-three were unable to give even that slender evidence of religious education. About three in eight of the families possessed some kind of books, chiefly those connected with the formularies of the Catholic faith. The sum paid for schooling appears to be unusually large considering the condition of the parents; the average weekly payment for each scholar, where regular payments are made, being  $5\frac{1}{4}d$ . There is a school in the court, attended by about fifty scholars, held in a room twelve feet square, and eight and a half feet high, which is the sole dwelling of the schoolmaster, his wife, and six children. The unwholesome condition of the air under these circumstances may be easily conceived. The mode of payment to the teacher of this school is remarkable and characteristic. A kind of club, which does not consist exclusively of the parents of the scholars, meets every Saturday evening at a public-house; when, after some hours spent in drinking and smoking, a subscription is raised, and handed over to the schoolmaster, who forms one of the company, and who is expected to spend a part of the money in regaling the subscribers. Only forty-seven of the whole number of male children, or about one in ten, were employed, or were receiving instruction in any trade or calling by means of which they may hereafter gain a living; but 146 out of 238 girls had been taught to wash and to use a needle, about sixty more being too young for any such employment.

The inquiries of the committee were next directed to another district, including 205 houses, containing 859 families, comprising 2624 individuals, of whom 1274 were children. This number was crowded into 735 rooms; in this respect the evil, although considerable, is not so great as in Callmel Buildings, the 210 rooms there containing each on the average 4.31 persons, while the 735 rooms contained only an average of 3.57 persons. A remarkable difference was observable in this respect between English and Irish families, the disposition to herd toge-

ther being much greater among the latter than among the former. In the 205 houses examined, 155 were exclusively inhabited by 1197 English, being on the average 7.72 individuals to each house: twenty-nine houses contained a mixed population, the majority being Irish families; and these houses contained 648 individuals, or 22.34 on the average in each house. The remaining twenty-one houses were occupied by Irish exclusively, and contained 781 individuals, the average number being 37.19 to each house; in each of seven of these houses the number of inmates exceeded forty, and 234 rooms were noticed, each of which contained from four to thirteen individuals. The sizes of the rooms varied of course: the largest was fifteen feet by fourteen, and eight feet high; and the smallest was seven feet by six, and seven and a half feet high. It was in the smallest rooms that the greatest number of beings was crowded together.

Among the adults the intellectual condition was ascertained of 358 men and 439 women, viz.

|                                    | <i>Males.</i> | <i>Females.</i> |
|------------------------------------|---------------|-----------------|
| Could read and write . . . . .     | 183           | 112             |
| — read only . . . . .              | 54            | 82              |
| — neither read nor write . . . . . | 121           | 245             |
|                                    | <hr/> 358     | <hr/> 439       |

A larger proportion was found to be instructed among the English than among the Irish. Only about one in four among the Irish families was in possession of books of any kind, while among the English nearly two out of three families were provided with some kind of reading. Among the parents, 252 men could use carpenter's tools, and 293 could not; and 689 women could wash and work with the needle, only five being unable to do so: it is not improbable that this small proportion may have laboured under some physical disability. Of 825 children (413 boys and 412 girls) old enough to receive instruction, the following particulars were obtained:

|                          | <i>Boys.</i> | <i>Girls.</i> |
|--------------------------|--------------|---------------|
| At school . . . . .      | 124          | 92            |
| Not at school . . . . .  | 289          | 320           |
|                          | <hr/> 413    | <hr/> 412     |
| Could read . . . . .     | 162          | 133           |
| Could not read . . . . . | 251          | 279           |
|                          | <hr/> 413    | <hr/> 412     |



|  | Boys. | Girls. |
|--|-------|--------|
| Could write . . . . .  | 103   | 66     |
| Could not write . . . . .  | 310   | 346    |
|  | 413   | 412    |
| Could repeat the Lord's Prayer                                   | 175   | 177    |
| Could not repeat the Lord's Prayer                               | 238   | 235    |
|  | 413   | 412    |
| Could use carpenters' tools . . . . .                            | 47    |        |
| Could not use them . . . . .                                     | 366   |        |
|  | 413   |        |
| Could wash and sew . . . . .                                     |       | 116    |
| — sew only . . . . .   |       | 77     |
| — neither wash nor sew . . . . .                                 |       | 219    |
|  |       | 412    |
| Were engaged in, or being taught,<br>some useful trade . . . . . | 48    | 1      |
| Were not so engaged or taught, . . . . .                         | 365   | 411    |
|  | 413   | 412    |

The proportion of children who attend schools is greater among the English than among the Irish families, being 1 in 3·5 of English, and only 1 in 4·1 of Irish; but we learn from the inquiries made on the subject that the proportion of English children instructed gratuitously is fifty-three per cent., while only twenty-four per cent. of Irish children are so taught,—a fact which favourably exemplifies the greater desire of Irish parents to secure for their children the benefits of instruction. This desire is rendered still more apparent by the following statement of the weekly rates paid for the schooling of their children by English and Irish parents respectively; which plainly shows that the latter are more really solicitous for the intellectual advancement of their children, and that they are disposed to make greater sacrifices for its attainment.

| Weekly rate for each scholar. | Number of parents by whom paid. |        |
|-------------------------------|---------------------------------|--------|
|                               | English.                        | Irish. |
| 1d. . . . .                   | 2                               | —      |
| 2 . . . . .                   | 31                              | —      |
| 3 . . . . .                   | 13                              | —      |
| 4 . . . . .                   | 11                              | 12     |
| 6 . . . . .                   | 3                               | 17     |
| 8 . . . . .                   | 2                               | 1      |
| 9 . . . . .                   | 2                               | 1      |
| 10 . . . . .                  | —                               | 2      |
| 1 shilling . . . . .          | —                               | 1      |
| Average . . . . .             | 3d.                             | 5½d.   |

The returns which have been obtained by the society from several rural parishes in Essex and Herefordshire exhibit in some respects less displeasing results than those detailed above as existing in the metropolitan parish of St. Marylebone. In the important circumstance of their dwellings, the superiority of the inhabitants of country districts is especially apparent. The countryman has likewise more frequently been instructed in some occupation besides that to which his energies must be chiefly applied; and is, therefore, in better circumstances for providing by his own efforts some personal and family comforts for which the labourer in towns must pay others, or which he must forego. There can be no doubt that, by concentrating the talents and energies of a man upon a single occupation, he will become more expert in its performance; and that the community at large, including of course the artisan himself, will be benefited thereby: but in the first place, the labourers, concerning whom the metropolitan statistics have been collected, do not fall within the description here given; and further, it by no means follows that, because the wealth of the community is increased by a particular system, the happiness of those persons must be increased who are the actual instruments or workers-out of that system. On the contrary, it would not be difficult to convince any intelligent observer, that the man who, when the chief occupation of the day has been gone through, has still an hour to devote towards the cultivation of his garden, or the fitting up of conveniences within his cottage, has a better chance for cheerfulness in his family, and satisfaction within himself, than the skilled artisan, whose monotonous daily task must be followed until his frame is too far exhausted to allow of further occupation, or who, if an hour of energy be left to him, has not the skill, or wants the opportunity for converting it to the comfort of his family. It might have been expected, that as the mechanical inventions and improvements, to which this country owes so much of its present proud position, have their chief merit in the performance by mechanical or automatic agency of many laborious processes, which could previously be performed only by direct human toil, that so would this toil have been abridged to the sentient la-

bourer, and transferred to the unconscious energies of fire and water and iron. Such an expectation was natural; and, notwithstanding the contrary effect by which those inventions have hitherto been accompanied, such a hope is far from being unreasonable for the future. Hitherto, each improvement that has enabled the manufacturer to dispense with a part of his workmen for the performance of some particular process, has been productive of so much extension in the demand for his products, that he has been encouraged to employ a still greater number in other branches of the work, and to require from them an equal amount of labour. Must this be so always? Great as are the advances made in the adaptation of machinery, even we of the present generation may live to consider them as trifling when compared with future inventions, one effect of which may be to relieve the workman from a part of his toil instead of merely causing its transfer to some other process; and when we may have arrived at this desirable stage, will it not be of advantage to the enfranchised labourer that he should in this respect, as well as in others, be superior to the machine from which his relief is derived, and be enabled to apply his mental and bodily capabilities to more than one useful effort. It would be absurd in the present day to argue against the benefits derived from the division of labour; these have been so often and so fully explained and enforced that it would be presumptuous to call them in question. But the benefits thus derived may be as important in an economical sense as the greatest advocate for that division can imagine; and yet they may be accompanied by conditions which limit their advantages to individuals, and in this manner they but partake of the character of all that is merely human. The limiting condition in this case is the contracting influence upon the minds and characters of the class of workmen. The man who, by concentrating the powers of his mind upon one process has arrived at the last degree of perfection in its performance, may be, and very probably will be, of little account in the world as regards all other subjects; and it is, perhaps, among the very highest benefits that mechanical inventions are calculated to bestow on society that they perform their work with yet

greater precision than the most skilful artisan, and thus leave him at liberty to undertake some other processes which mere matter cannot perform, and which call for intellectual agency.

The statistical inquiries made in the county of Essex exhibit the social and intellectual condition of 174 families in the parishes of St. Osyth, Porlock, and Dunster, in the Tendring Union. These families, which comprise among them 706 children, may be considered in favourable circumstances, since only thirteen of them are returned as receiving parochial relief. Among the men 110 are agricultural labourers, and fifty-three mechanics. There are 142 families reported to be "clean and respectable," and thirty-two dirty. The parish of St. Osyth is essentially agricultural, but the families visited in the other two parishes were, for the greater part, those of mechanics; and it is a singular fact, that in St. Osyth the families called clean and respectable form nine-tenths of the whole, while in Porlock and Dunster the proportion so described are twenty-eight and seventeen per cent. respectively. There are sixty-one fathers of families who can use tools, and 101 who cannot; eighty-six mothers out of 171 who can sew, wash, knit, and brew, and most of them make butter; 105 families have gardens, and sixty-nine have none; ninety-seven of the gardens are pronounced well, and eight badly cultivated; only twenty-nine families have a pig, and two families keep each a cow. In 144 families there are books, and in thirty there are none; seventy-six can sing or play upon musical instruments, and in ninety-eight families they can do neither; sixty-six have their rooms ornamented with pictures or prints, and 108 have not. As regards their dwellings, seven families inhabit each only one room; ninety families have two, and seventy-seven families have three or more rooms. In 107 families the boys and girls sleep in the same rooms, and in 108 the parents sleep in the same rooms with their children. Forty-eight have a good supply of water, and 126 (all in St. Osyth parish) have a bad supply of water; forty-six inhabit confined, and 128 airy rooms. Of the 706 children, 181 are above, and 525 below fourteen years of age; their intellectual acquirements, &c. are stated as follows:

|  | Above 14 years. | Under 14 years. |
|--|-----------------|-----------------|
| Can read and write . . . . .                     | 38              | 50              |
| Can read only . . . . .                          | 103             | 317             |
| Can neither read nor write . . . . .             | 40              | 158             |
| Have employment . . . . .                        | 157             | —               |
| Have no employment . . . . .                     | 24              | —               |
| Attend school . . . . .                          | —               | 252             |
| Do not attend school . . . . .                   | —               | 273             |
| Average weekly sum paid for each child . . . . . |                 | 2½d.            |

Of the above 252 children only 109 attend a day-school ; and 168, including of course some of the day-scholars, attend Sunday-schools.

The returns from Herefordshire comprise the six parishes of Clifford, Dorstone, Cusop, Winforton, Whitney, and Blakemore ; all except the last being in the Hay Union.

The number of families visited was 596, having among them 2440 children. The proportion who receive parochial relief is greater than in the three parishes last described, being ninety-four out of 596 ; and the proportion of those reported to be clean and respectable is likewise not so favourable, being 439 to 157 that are reported dirty. Among the men are 482 agricultural labourers and ninety-nine mechanics ; 110 fathers of families can use tools, and 462 cannot. Of the mothers, 490 can sew, wash, knit, and brew, and 416 can make butter ; 429 families have gardens, 355 of which are well, and seventy-four are badly cultivated, and 166 have no garden ; 326 families keep pigs, and 269 do not ; forty-seven have a cow, and 549 have not ; 467 have books, and 129 have none. Of the parents, 464 can sing or play on musical instruments, and 781 can do neither ; 284 families have pictures or prints in their rooms, and 312 are without them. Only six families are inhabiting each one room ; 125 occupy each two rooms, and 465 occupy three or more rooms. In 134 families the boys and girls sleep in the same room, while in 462 they are separated. In 127 families the parents are in the same sleeping apartments as their children, but in 469 they are not ; 460 families have a good supply of water, and 136 have not ; ninety-three families live in confined, and 503 in airy rooms or situations. Of the 2440 children, 617 are above, and

1823 below fourteen years of age. Their state of intellectual cultivation is returned as follows :

|  | Above 14 years. | Under 14 years. |
|--|-----------------|-----------------|
| Can read and write . . . . .                     | 322             | 290             |
| Can read only . . . . .                          | —               | 490             |
| Can neither read nor write . . . . .             | 295             | 1043            |
| Have employment . . . . .                        | 475             | —               |
| Have no employment . . . . .                     | 142             | —               |
| Attend school . . . . .                          | —               | 785             |
| Do not attend school . . . . .                   | —               | 1038            |
| Average weekly sum paid for each child . . . . . |                 | 3d.             |

Of the 785 children who attend school, 727 are daily, and 247 Sunday scholars; in the latter must consequently be included several daily scholars. Of the children under fourteen, 305 boys are taught gardening, and 589 girls are taught needle-work, knitting, washing, and other feminine employments. The extent of the gardens is given in the returns, as follows :—

|                   |   |    |    |   |    |   |    |   |    |    |    |    |    |    |    |     |
|-------------------|---|----|----|---|----|---|----|---|----|----|----|----|----|----|----|-----|
| Rods . . . . .    | 2 | 3  | 4  | 5 | 6  | 7 | 8  | 9 | 10 | 12 | 13 | 20 | 30 | 40 | 80 | 160 |
| Gardens . . . . . | 1 | 10 | 51 | 1 | 34 | 4 | 84 | 1 | 95 | 52 | 3  | 52 | 5  | 21 | 10 | 3   |

The committee of the Central Society has been favoured by a gentleman connected with the Poor Law Commission with returns exhibiting the state of education among paupers above the age of sixteen, the inmates of work-houses in the two incorporated hundreds and ten unions in the county of Suffolk; in the three incorporated hundreds and twelve unions in the county of Norfolk; and the twelve unions in the eastern division of Kent. The number of paupers included in these returns is 2725, viz. 1323 men and 1412 women, and the time when the information was collected was June 1837.

Besides the distinction of sexes, the paupers are divided into three classes, viz. able-bodied, temporarily disabled, and old and infirm; and it is stated, with reference to each class, how many can read in a superior manner, how many can read decently, and how many imperfectly; their acquirements in regard to writing are also given with the same gradations: the number of paupers who can neither read nor write is next stated;

and, lastly, the number of each class who had been the inmates of workhouses before the formation of the respective unions.

The difference observable in these various respects between the paupers of the different counties is not so great as to require their being separately noticed; and it will, therefore, be sufficient for the present purpose to present the result of the inquiry as though the whole were belonging to the same community.

|   | Men.         |                       |                 | Women.       |                       |                 | Total. |
|---|--------------|-----------------------|-----------------|--------------|-----------------------|-----------------|--------|
|   | Able-bodied. | Temporarily disabled. | Old and infirm. | Able-bodied. | Temporarily disabled. | Old and infirm. |        |
| Number of each class in workhouses . . . . .        | 161          | 147                   | 1015            | 508          | 196                   | 698             | 2725   |
| Number who can read superiorly . . . . .            | 6            | 7                     | 22              | 26           | 13                    | 14              | 88     |
| Number who can read decently . . . . .              | 49           | 46                    | 292             | 149          | 50                    | 174             | 760    |
| Number who can read imperfectly . . . . .           | 14           | 21                    | 125             | 106          | 33                    | 99              | 398    |
| Number who can write superiorly . . . . .           | 1            | 2                     | 4               | 4            | 2                     | 1               | 14     |
| Number who can write decently . . . . .             | 21           | 39                    | 167             | 43           | 13                    | 44              | 327    |
| Number who can write imperfectly . . . . .          | 12           | 23                    | 113             | 40           | 30                    | 33              | 251    |
| Number who can neither read nor write . . . . .     | 86           | 62                    | 544             | 211          | 95                    | 404             | 1402   |
| Number inmates of work-house before union . . . . . | 84           | 90                    | 710             | 235          | 129                   | 513             | 1761   |

It cannot fail to strike every one who sees these figures, how exceedingly small is the proportion of those persons who, having been so far instructed as to be able to read and write in a superior manner, are found to be inmates of the workhouse. Fluency in the art of reading, unaccompanied by proficiency in writing, affords no proof of adequate instruction. It would be more correct to say that the absence of the latter acquirement is in itself evidence of the uncultivated condition of the mind. It will

be seen that, among the 2725 paupers included in the foregoing statement, only fourteen, or one in 195, could write well; and that, if we add to the 1402 persons who can neither read nor write those who read only imperfectly, they make up just two-thirds of the whole number of inmates. The committee is unable at present to accompany these returns with any statement of the proximate causes which have brought these poor people within the walls of the workhouse; but it is at this time prosecuting an inquiry into that subject, the result of which will probably appear in the next publication of the Society.

In the course of its statistical inquiries into the influence of education upon moral conduct, the committee has obtained some annual reports made by the Rev. John Clay, chaplain of the house of correction at Preston, to the visiting justices at quarter sessions. From these reports, which are highly creditable to their author, both as a statist, and as a Christian minister, the following particulars have been derived.

The statements given by Mr. Clay in different years are not identical in form, and it will therefore be necessary to give the results of the two years 1834-35 and 1835-36 separately from the results of 1836-37.

In the former period the information is confined to charges of felony, while the returns of 1836-37 embrace the committals of all classes of offenders.

Of 349 men charged with felony in the two years, 150, or forty-three per cent. were altogether unable to read; and eighty-two, or twenty-three per cent., were barely able to read: so that two-thirds, or sixty-six per cent. might be considered wholly uneducated. Of the 349, only twenty-five could write their names, seventeen could write a little, fourteen could write tolerably well, and only ten could write well. Of seventy-eight women, thirty-three, or forty-two per cent., were unable to read; twenty-eight, or thirty-six per cent. could barely read; twelve or fifteen per cent. could read the Testament; and only five, or six and a half per cent. could read well: four could write their names, two others could write a little, and two only could write well. As regards religious instruction, Mr. Clay states that, out of 198 individuals whom he ex-



amined in 1836, there were only eight who possessed a competent knowledge of the religion which they professed: 145 males and thirty-three females could repeat the Lord's Prayer; "but eighty-five of the former and eleven of the latter, together with nineteen males and one female who could not repeat that prayer, appeared to be totally destitute of all religious knowledge beyond a certain vague impression that there is a state of retribution hereafter."

The report for 1836-37 comprehends the cases of 935 individuals charged with all descriptions of offences: it contains the following curious and interesting table, exhibiting the proximate causes of offence, in connexion with the intellectual condition of the offenders.

| Degree of education.               | Causes of offence. |            |                           |             |       |                  |                       |                         |        |
|------------------------------------|--------------------|------------|---------------------------|-------------|-------|------------------|-----------------------|-------------------------|--------|
|                                    | Drinking.          | Uncertain. | Idleness and bad company. | Temptation. | Want. | Weak intellects. | Confirmed bad habits. | Combination of workmen. | Total. |
| Unable to read ...                 | 125                | 176        | 50                        | 10          | 44    | 6                | 31                    | 18                      | 460    |
| Barely capable of reading .....    | 68                 | 61         | 22                        | 10          | 30    | 1                | 18                    | 2                       | 212    |
| Can read the Testament .....       | 50                 | 54         | 7                         | 3           | 12    | 1                | 6                     | 3                       | 136    |
| Can read fluently..                | 7                  | 12         | 1                         | 2           | 2     | 1                | 1                     | 2                       | 28     |
| Can read well and write a little.. | 33                 | 26         | 7                         | 4           | 8     | 1                | 1                     | 1                       | 81     |
| Can read & write well.....         | 6                  | 8          | —                         | 2           | 2     | —                | —                     | —                       | 18     |
| Total ....                         | 289                | 337        | 87                        | 31          | 98    | 10               | 57                    | 26                      | 935    |

It is only those offenders who are described in the last three lines of this table, that can be considered as having received any degree of instruction to which, by the most liberal construction, the term 'education' can be applied; and these form not quite one-seventh part of the whole number. The degree of religious knowledge exhibited

by these prisoners, is of a yet more melancholy complexion.

466 were quite ignorant of the simplest religious truths.

821 were capable of repeating the Lord's prayer; but it was evident that the greater part could not attach to it any precise meaning.

36 were occasional readers of the Bible.

14 were frequent readers of the Bible.

12 only had any acquaintance with the principles of religion.

In his last report, Mr. Clay states a circumstance which unequivocally demonstrates the insufficiency in the mode of instruction too generally followed in schools to which the children of the working classes have access. "Often," he says, "when I have inquired of a young culprit as to his ability to read, the reply has been, '*I could once.*'" In remarking upon the frequent misapplication of the term *education*, Mr. Clay justly observes: "When occupied in the inquiries relating to the degree of instruction which the prisoners had received, I became more and more sensible of the error which would confound the bare capability to read and write, with what in its most limited sense can be termed education. It is certainly mistaking the means for the end to suppose that a man is educated, when, by having been taught to use books, he is only put into a capacity for attaining education; that is for cultivating his understanding, and learning to regulate his principles."

It is very much to be desired that the chaplains of our gaols in general would imitate the example thus ably set them by Mr. Clay, and publish an analytical statement of the characters and attainments of the unfortunate beings who are brought under their spiritual care. They alone, of all the officers that have the opportunity for constant observation upon these subjects, are qualified to fulfil that task with advantage; and it will hardly be questioned that, in order to combat successfully against the moral evils of society, it must be of advantage to form a correct estimate of the condition of the offenders, and the motives by which they have been incited to criminal courses.

Following out the course adopted by the Manchester Statistical Society, some of the results of whose labours on this head were stated in the Central Society's first publication, the Statistical Society of London has commenced a series of inquiries into the state of education in the metropolis, and has published its first report on the subject, containing the result of a minute examination of the parishes of St. Martin's in the Fields, St. Clement's Danes, St. Mary-le-Strand, St. Paul, Covent Garden, and the district of the Savoy. The aggregate population of this district, at the census of 1831, was 42,996 : but since that time considerable alterations have been made, by pulling down and widening streets ; so that it is not possible to state, with a probable approach to the truth, what is the present number of the inhabitants. In the absence of any precise data, the report of the society makes its comparisons and calculations upon the number of 1831, presuming that the natural increase has been about equal to the removals.

The returns obtained by the society differ very materially from the parliamentary account obtained under the motion of the late Lord Kerry, which stated the number of schools in these parishes at 73, and the scholars at 4,258 ; while the returns of the society show the existence of 114 schools, with 4,770 scholars. It is so generally understood that the parliamentary report is incomplete, that it would be useless to show in these pages the particulars of the discrepancies between the two inquiries ; and, as great pains appear to have been taken by the committee of the society and its agent to arrive at the truth, it may be as well to assume that its report is correct.

On the supposition that the proportionate number of inhabitants, at different ages, is the same as that shown at the enumeration of 1821, there are at this time in these parishes 5,804 children below five years of age, and 8,341 between five and fifteen. Of these,

|                       |                                      |
|-----------------------|--------------------------------------|
| 946 under 5 years     | } are at school within the parishes. |
| 3708 between 5 and 15 |                                      |

The remainder of the scholars, 116 in number, are above fifteen. There are, however, 199 children, between five and fifteen, educated at the expense of the parishes out of the district ; whence it appears, that of the children

under five years, the proportion of 16·3 per cent., and of those between five and fifteen years, the proportion of 46·3 per cent. are at school. This calculation does not afford a correct view of the amount of education, numerically considered, which is provided for the children belonging to the district; because, a considerable part of the inhabitants being professional people and the higher class of shopkeepers, they mostly send their children for instruction to boarding-schools out of the district. Without hazarding any conjecture as to the proportion falling under this description, it will be well to proceed at once to describe the result of the inquiries upon those branches which are not liable to this difficulty.

Of the 4,770 scholars, above-mentioned, there are

|     |            |                                    |
|-----|------------|------------------------------------|
| 666 | who attend | Sunday schools only.               |
| 340 | „          | dame schools.                      |
| 784 | „          | common day schools.                |
| 510 | „          | middling „                         |
| 525 | „          | superior „                         |
| 84  | „          | evening schools.                   |
| 660 | „          | infant schools.                    |
| 735 | „          | national and parochial schools.    |
| 466 | „          | other charity and endowed schools. |

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4770

Besides the 666 children, above stated to attend Sunday-schools, there are 889 attendants upon those schools who have been ascertained to attend daily schools also, and who are included under some other head in the above abstract.

*Sunday Schools.*—Seven in number. The instruction in six of these schools is limited to reading the Bible for about three hours; in the seventh school, “Bible history” is taught in addition. A few of the most promising children who attend three of these schools are taught writing and arithmetic on one or two evenings in the week; and a few girls are in like manner taught needle-work. With regard to the children in attendance upon Sunday schools, the report admits that, although some considerable moral good may result from that attendance, they cannot be said to receive intellectual instruction; and their number, 666, should be deducted from the

gross number returned as receiving education in the district.

*Dame Schools.*—Twenty-one in number. As regards any useful instruction, the children attending these schools are classed in the report with Sunday scholars. Their instruction does not extend beyond “a little reading and spelling, badly acquired; and a little sewing. These schools are not even viewed as seminaries for instruction, but as places of safe confinement for the children during the hours when their parents are engaged in daily labour.”

*Common Day Schools.*—Thirty-three in number. In these, the children obtain “a very imperfect knowledge of reading, writing, and arithmetic, with but little else. The system of teaching is almost always mechanical,—cramping the mind, and entirely failing to produce any religious or moral influence over the dispositions and characters of the pupils.”

*Middling Day Schools.*—Twenty in number. The children in these acquire “an imperfect knowledge of grammar, history, and geography, in a slovenly manner.”

*Superior Day Schools.*—Thirteen in number. Although in many of these the mode of teaching admits of much improvement, the children who attend them are at least allowed the opportunity of obtaining a good general education. One of these is an adult school, with eighteen scholars, who receive instruction in arithmetic, book-keeping, and drawing. In the other twelve schools, the classics are taught to boys; and the French, Italian, and sometimes the German, languages to both boys and girls. Music, dancing, and drawing, are also taught. Some few of these schools are mentioned in the report with commendation; the teachers, who were educated for the profession, being qualified for their employment. The *Evening Schools*, ten in number, are classed with the Superior Day Schools.

*Infant Schools.*—Five in number. One of these is kept in the house No. 36, St. Martin's Street, formerly occupied by Sir Isaac Newton. His observatory is still in existence, preserved, it is said, in the same state as during his occupancy. These schools have all been established within the last ten years; and, although some payment is required from the parents of the scholars, the

teachers depend principally upon public subscriptions. In every respect the infant schools are said to be superior to the dame schools in which children of the same class and age are instructed; a circumstance which no doubt arises from the superintendence of the subscribers, who are careful to employ as teachers those persons only who are respectable, and who have received some instruction in the art of imparting knowledge to young children; whereas the dame schools are almost always kept by persons who take upon themselves the task at an advanced period of life, when they are unable to follow any other employment, and take up this as a resource against the workhouse, without any consideration as to their ability to perform the duties they incur. In only one of the twenty-one dame schools in the district was it found that the teacher had been educated for the employment.

*Parochial and National Schools.*—Fourteen in number. Of parish schools, in the ordinary sense of the word, there are not any within the district; the children of paupers being kept, with a view to their bodily health, in some of the villages round London. Those schools which are thus designated in the report are supported by endowments left for the benefit of children whose parents are parishioners. Some of these schools have existed since the close of the seventeenth century. There are, besides, two schools in connexion with the British and Foreign School Society; one connected with the Scotch, and two with the German Lutheran churches; one is for Jewish children, and one was founded upon the endowment of Archbishop Tennison. These schools, and those taught under the "National" system, appear to be conducted on the plans usually pursued in such, with the mixture of good and of bad which they commonly comprise.

In the appendix to the report is a list of the books found in use in the dame and common day schools. These are, for the most part, of the very commonest description; and, such as they are, there is in many schools a very scanty supply of them.

The condition of the schools, as regards situation and cleanliness, appears to be better than those reported on by the Manchester Society. Not any of them are kept in cellars, or incommodious places; only three are re-

ported to be confined or ill-ventilated; and the children are described as being in general clean and orderly.

The Statistical Society of London is now prosecuting its inquiries in the district of Tothill-fields; and the result, as well as the results of several other investigations upon the topics embraced in this paper, which are now in progress in different parts of the kingdom, will be given in the next publication of the Central Society of Education.

G. R. PORTER.

Since the foregoing pages have been in type, the Manchester Statistical Society has published its report on the state of education in York, as read before the Statistical Section of the British Association at Liverpool, in September last: the following is a brief abstract of its contents.

The city of York was computed to contain in the autumn of 1836, the date of the inquiry, a population of about 28,000, of which number,—

|               |           |        |                              |
|---------------|-----------|--------|------------------------------|
| 2,228 or 7·96 | per cent. | attend | day or evening schools only. |
| 2,521 or 9·00 | „         | both   | day and Sunday schools.      |
| 842 or 3·01   | „         | Sunday | schools only.                |

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5,591 or 19·97 per cent.

891 of these under 5 or above 15 years old.

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Leaving 4,700 children between 5 and 15, receiving some kind of instruction in schools.

According to the usual and known proportions, the number of children between those ages was 7,000; whence it appears that 2,300, or nearly one-third, were not receiving instruction in schools at the time of the inquiry. This result, unfavourable as it is, shows a greater number of scholars by 1,650, than was included in the parliamentary returns made in 1833.

There are altogether 150 schools in York, of which

24 are Sunday schools; 15 supported by members of the Church of England, and 9 by Dissenters.

92 are day and evening schools, supported wholly by the parents of scholars.

3 are infant schools, assisted by public contributions; and

31 are charity or endowed schools.

In the above 92 day and evening schools are 30 superior private schools with 716 scholars, a considerable proportion of whom come from other districts, and give a more favourable view of the state of education in York than is consistent with the fact. The instruction given in these 30 schools is of a superior kind; but it appears from the report, that with regard to the remaining 120 schools and 4,875 scholars, the system is but little, if at all, better than that found in the four manufacturing and commercial towns before examined by the Manchester society. Speaking of the dame schools, 37 in number with 745 scholars, it is remarked, that "the teachers are, for the most part women who, with no particular talent or vocation for the office, have taken it up as an easier mode of eking out a scanty income than any other occupation in which character and capacity would be required. Their average receipts from their scholars appear to fall rather under four shillings a week, and they must, therefore, necessarily combine their school with some other means of livelihood. Four of them receive parochial relief; and most certainly England is the only country where parish paupers are considered competent to conduct the education of any portion of the rising generation. When we consider, therefore, that these teachers are commonly women of little education and small capacity; that most of them are in the depths of poverty, and that some of them are actually paupers; that their average professional income does not equal the receipts of a child of twelve years of age in the manufacturing districts; that some of them have as many as 50 children committed to their care at once, and that all of them are too poor to provide the necessary books; we shall think with deep compassion on their scholars, and with some degree of humiliation at the contrast which this picture presents with other lands."

In the common day schools, 23 in number, with 549 children, the subjects professed to be taught are reading, writing, and arithmetic to boys; and reading, sewing, and knitting, and occasionally writing, to the girls. "The education is scarcely ever effective. The system pursued is universally slovenly and mechanical, and the birch is the general interpreter of learning. Interrogation is rarely resorted to. Religion is taught by catechisms, and



morals by the rod. Even those teachers who have been nominally educated for the employment in other schools, are only the more hopelessly wedded to a bad system."

The city abounds in endowed and charity schools, of which there are 31, with 2,281 scholars. The instruction given in these is generally superior to that of the dame and common day schools, but not always of the most valuable or appropriate kind, while the incomes with which they are endowed are said to be such as "otherwise distributed, might provide an adequate education for every poor child in the city." The joint endowments of the two free-grammar schools are stated at above 2,000*l.* per annum, and the number of their scholars, gratuitously taught the classics alone, is only 36. In three national schools, with 560 scholars, and five Lancasterian schools, with 819 scholars, the education is described as being very defective, the actual teaching being conducted mostly by children, but little advanced in knowledge before those whom they are set to teach, and the master amid such a crowd of scholars being able to give "nothing but the most meagre and superficial superintendence." This remark applies less forcibly to the Lancasterian than to the national schools, the masters in the former being assisted by young persons who are in training for the employment of teachers.

The view which is given in this report of the state of education in a city which numbers among its population so many learned dignitaries of the church, and where, if any where, we might look for more than the average amount of care for the moral and intellectual instruction of the people, speaks more eloquently and more convincingly than volumes could do of the absolute necessity for legislative interference, if we would not have our country distanced in the race of improvement by every other nation in civilised Europe.

## LETTER FROM MONSIEUR DE FELLEBERG.

Monsieur B. F. Duppa, Secrétaire Honoraire de la  
Société Centrale d'Education à Londres.\*

MONSIEUR,—Vous m'avez invité à remplir les devoirs de membre honoraire de votre Société Centrale d'Education, en vous faisant part de mes observations sur les rapports qui existent entre l'éducation et la politique.

Je vais tâcher de vous satisfaire en peu de mots, passant sous silence tout ce qui a déjà été dit et redit de mille manières différentes sur le sujet en question depuis que les hommes se sont occupés des sciences économiques, morales, et politiques.

Je me bornerai aux observations que l'état actuel de notre civilisation nous engage à soumettre incessamment à un examen plus approfondi et suffisamment mûri par de véritables philanthropes.

L'homme est évidemment composé de deux élémens divers. Il ressemble d'une part aux brutes, et rend, en mourant, au monde physique ce qu'il en a reçu; l'autre part, que nous appelons *âme*, est formée à l'image de Dieu qui ne périt jamais, et dont l'homme doit se rapprocher sans cesse par le développement de son intelligence—de ses facultés rationnelles, et par les qualités de son cœur. L'un et l'autre de ces élémens de l'existence humaine a besoin de culture, pour remplir sa destination; mais plus on en donne à l'existence purement sensuelle, et à celle de l'esprit qui est en dehors de la morale et de la religion, plus l'homme en devient inquiet, turbulent, passionné, indomptable même. Il peut atteindre à un haut degré de politesse par une culture de ce genre, et acquérir les dehors de la vertu; il peut parvenir même à l'éclat le

\* The following interesting communication from M. De Fellenberg has been made in consequence of the Secretary having requested him to communicate his views respecting the connexion between the welfare of a country and the education of the mass of its citizens; and to state how his own establishment at Hofwyl was organised and has been directed with regard to this point.

plus brillant dans la carrière de la soi-disant civilisation ; mais plus cette existence sensuelle avance dans ses développemens exclusifs, plus elle compromet ses propres succès par l'égoïsme et les abus de tous genres auxquels ils entraînent, nommément par la guerre qu'elle fait et qu'elle s'attire sans cesse dans ses relations avec d'autres existences également déchues. Il en est tout autrement de la culture intellectuelle, morale, et religieuse de l'homme qui soumet ses sens, son esprit, et ses passions à la raison, à la conscience, et aux lois évangéliques de la révélation Chrétienne. Nous appelons cette culture qui embrasse l'homme tout entier, c'est-à-dire, avec tout l'ensemble de ses facultés, *éducation*. Nous nommons la science qui dirige cette dernière, *pédagogie* ; et le savoir-faire qui en assure les succès, *art pédagogique*. Le développement des facultés humaines que produit la pratique de cette science et de cet art, va à l'infini sans jamais exposer l'homme à aucun inconvénient. Leurs résultats lui assurent des progrès non-interrompus dans le perfectionnement de l'individu et dans celui des peuples qu'il ennoblit même au moyen de l'adversité, par laquelle l'humanité *bien éduquée* ne peut jamais être écrasée, avec les garanties qu'elle possède contre les tentations qui pourraient en compromettre l'avenir, si elle s'y livrait.

Je vais à présent passer en revue quelques expériences frappantes que le genre humain civilisé a faites sous les rapports en question.

D'énormes changemens se sont opérés depuis quelques siècles dans les conceptions, les habitudes, et les besoins des individus, des familles, des communes, des peuples, et des gouvernemens qui composent la grande association du monde civilisé : mais les deux branches les plus importantes d'une civilisation véritablement humaine sont restées en arrière de toutes les autres, au milieu des progrès faits d'un côté dans les sciences et les arts, et, de l'autre, dans les habitudes, les désirs, et les privations de l'immense majorité sociale ; j'entends, celle du développement le plus satisfaisant de la capacité pour le travail productif du genre humain, et celle de la culture que l'on doit à la vie morale et religieuse de l'homme.\*

\* Les deux commandemens de conserver notre vie à la sueur de notre front, et d'aimer Dieu pardessus tout, se trouvent dans une intime re-

Il résulte de ce tort des pouvoirs sociaux, que les individus, les familles, les communes, les peuples, et les gouvernemens ne savent souvent, ni se donner ce dont ils ont le plus urgent besoin, ni se résigner à ce qui leur manque ; tous les malaises dont on se ressent si péniblement, proviennent de ces deux causes. La seule base solide de toute prospérité humaine est gravement compromise par cet état de choses : d'un côté, le grand bazar des jouissances s'enrichit d'une manière prodigieuse ; les tentations prennent proportionnellement le dessus sur les forces morales qui devraient leur résister ; le bon droit tombe de plus en plus dans une déconsidération alarmante ; les garanties religieuses des liens sociaux perdent également leur ascendant. La multitude dépourvue d'éducation, laquelle voit produire actuellement sans peine, par l'industrie, ce qui naguère aurait paru miraculeux, perd sa foi aux Saintes Ecritures, et arrive peu-à-peu à méconnaître les conditions invariables de tout succès satisfaisant dans l'activité humaine ; elle en devient plus portée à croire que tout dépend du bon plaisir des hommes, qui s'imaginent facilement que tout ce qu'ils peuvent faire avec le succès désiré, leur est permis. Les découvertes faites depuis quelque temps dans le domaine des sciences naturelles, appliquées aux besoins de la société, produisent d'ailleurs dans les dispositions des masses ignorantes, l'effet des grands lots gagnés dans un genre de loterie qui renchérit encore sur la passion du jeu déjà trop puissante dans le temps qui court. L'humanité déchue, faute d'éducation, convertit ainsi en mystification les bienfaisantes révélations dont le genre humain serait redevable aux sciences naturelles, si celles-ci ne s'écartaient pas des voies d'une piété éclairée.\*

lation l'un avec l'autre : sans le travail, saisi dans l'acception générale, nul développement véritablement humain ; et sans développement de nos facultés, point d'amour de Dieu, ni du prochain.

\* Voyez les naturalistes mystifiés par l'impiété, laquelle croit ne trouver dans la nature que des indices de nécessités matérielles, même dans les preuves parlantes d'une sagesse infinie dont les combinaisons admirables ont formé l'ordre établi dans la création ! Comparez les productions littéraires de ces savans infatués de leur pénétration, avec les *Bridgewater Treatises* qui rétablissent l'harmonie qui aurait toujours dû être maintenue entre les révélations des sciences naturelles, et celles des Saintes Ecritures.

Il en est de même de la révélation évangélique dont on abuse aussi d'une manière indigne, faute d'une instruction religieuse satisfaisante, pour répandre le mysticisme le plus révoltant, au détriment du véritable Christianisme. Ajoutez à toutes ces fatalités, les effets pernicieux du journalisme corrompu, du pamphlétisme démoralisant, et du romantisme frivole, qui caractérisent l'époque où nous vivons ; il est indubitable qu'une bonne éducation morale, industrielle, et religieuse peut seule préserver des conséquences funestes de tant de fléaux destructeurs, les générations naissantes manquant encore des secours qui devraient développer en elles, 1°. l'esprit bienfaisant de l'observation et de l'étude qui fait acquérir des connaissances solides, et forme des caractères moraux, vraiment religieux ; 2°. l'esprit philanthropique de l'industrie productive d'un ordre supérieur ; et 3°. l'amour du travail ; trois qualités qui enrichissent les peuples aussi bien que les individus, et leur servent de moralisateurs. Vous conviendrez, Monsieur, que d'aussi fatales circonstances doivent nécessairement concourir toutes, à l'envi les unes des autres, à répandre sur le domaine d'une civilisation si vicieuse, un déluge d'égoïsme, dans lequel se trouvent entraînées la plupart des forces vitales et actives de nos temps, et qu'il est urgent d'examiner comment on pourra prévenir ces désastres à une époque où ils sont plus que jamais à craindre, vû que les masses des prolétaires distingués par leur caractère hasardeux sont mieux organisées que dans le siècle passé pour pousser à tout outrance la guerre entreprise contre la propriété et contre toutes les supériorités sociales,—guerre dont les atrocités font frémir encore tout être humain qui a déjà été témoin de ses conséquences affreuses. Ce ne seront certes pas les mesures rétrogrades dans les voies de la véritable civilisation qui nous sauveront du précipice dont nous nous approchons de plus en plus, et qui menace d'engloutir tout ce que l'ordre social, et les progrès faits depuis quelques siècles dans les sciences et les arts, promettaient de bienfaits précieux au genre humain.\* Il

\* Qu'on ne nous dise pas que le système pacifique établi en Europe garantira l'humanité d'un aussi malheureux sort. Les Grandes Indes et l'Egypte, dont la civilisation est tombée sans cause extérieure, ne nous ont-elles pas appris à prévoir le sort qui menace encore la civilisation Européenne?

n'y a que les progrès moraux, intellectuels, industriels, et religieux, proportionnés aux exigences de notre temps, et mis en harmonie entr'eux ; il n'y a, dis-je, que des progrès d'un ordre supérieur, qui puissent porter à de bonnes fins les circonstances dans lesquelles se trouve le genre humain, qui ne doit jamais perdre l'espérance d'arriver par des moyens doux à une régénération absolument nécessaire au salut de l'humanité. La Providence divine a déjà souvent préservé les individus, et les peuples, de pertes irréparables, en les stimulant par des malheurs poignans, et par les plus grands dangers, à se relever de leur chute. Les malaises même qui tourmentent nos contemporains, et l'enthousiasme qui s'est emparé du monde civilisé, dès qu'il vit l'innocence et la vertu placées sur le trône d'un grand empire, nous révèlent les ressources immenses que porte dans son sein l'humanité souffrante appelée à faire de grands efforts pour se restaurer.

Il suffirait d'une inspiration capable à porter une Reine adorée à vouloir statuer l'exemple du plus grand acte d'humanité qui ait apparu dans le cours des 18 derniers siècles, et de consommer le bienfait le plus efficace dans l'intérêt de l'humanité, du nombre de tous les actes de bienfaisance que les nations ont à réclamer des arbitres de leur sort ; c'est une gloire toute nouvelle à acquérir !

Cela demande à être expliqué :

C'est en négligeant de conserver dans la vie des nations l'esprit pratique de la doctrine évangélique, que le genre humain est tombé dans la détresse qui le tourmente actuellement.—Si le monde soi-disant Chrétien n'avait jamais perdu de vue les devoirs que notre Seigneur lui imposa par l'exemple qu'il nous a légué,\* les générations naissantes auraient toujours été respectées, et convenablement éduquées par la société. Cette dernière n'aurait jamais laissé porter atteinte, comme cela a lieu dès la plus tendre jeunesse, à l'innocence de ses enfans, et à la vocation que le Créateur attribue à chaque homme, au moyen de la réunion de facultés accordées à tout être humain, pour le mettre à même de remplir dignement ses destinées ; on aurait mis la charité Chrétienne avant tout, à développer consciencieusement tous les germes d'intel-

\* Matt. c. xix, v. 14.

ligence et de vertu, confiés aux soins de l'humanité éclairée par la révélation évangélique ; la Chrétienté aurait toujours considéré comme sa tâche la plus sacrée de tirer le meilleur parti de toutes les capacités et de tous les talens qui forment dans chaque homme le capital personnel dont il est doté par la Providence divine, dans l'intérêt de son existence terrestre, et dans celui de son avenir éternel. On se serait toujours fait un devoir de régler d'après les lois données par le Créateur, sur l'étendue de cette dotation justement appréciée, les études et la culture nécessaires pour mettre dignement à profit les ressources essentielles accordées à chaque être humain. Le lit de Procruste ne se serait pas reproduit dans un si grand nombre d'écoles ; beaucoup d'hommes pensans ne se plaindraient pas si amèrement de ce qu'ils ont dû recommencer leur éducation lorsqu'elle aurait dû être terminée, et d'avoir dû mettre d'abord tous leurs efforts à détruire l'ouvrage de la société, avant de parvenir à des succès satisfaisants dans leur vie intellectuelle, morale, et religieuse. Le bien-être de la société ne serait pas compromis par tant d'individus conduits par ses torts à exercer, au moyen de malheureux méfaits, une réaction funeste contre les influences sociales qui ont empêché leur naturel, richement doué, de donner des bienfaiteurs au genre humain. Les nations les plus civilisées ne laisseraient pas dégrader dans leur sein la vocation des éducateurs dont la science et l'art devraient développer et garantir dans l'homme une vie qui mettrait l'humanité au-dessus des chances incertaines d'une fortune que l'individu est appelé à soumettre à ses combinaisons, au lieu de se laisser traîner par elle dans la fange d'une civilisation dégradée ; les gouvernemens considéreraient comme leur premier devoir de mettre les soins les plus consciencieux à distinguer le naturel des êtres que le Créateur a bien doués, pédagogiquement parlant, et à en faire former de bons instituteurs, dans le plus grand intérêt de la jeunesse qu'il faut éduquer ; ils prendraient les mesures nécessaires pour garantir de la corruption sociale les générations encore innocentes, et pour ne leur laisser transmettre que ce que la civilisation a de véritablement avantageux à offrir.—On ne demanderait plus pourquoi l'histoire ne nous présente que des apothéoses de con-

quérans dévastateurs de la prospérité humaine, ou, au mieux aller, de peintres, de sculpteurs, et de savans de tous les genres, pendant que dans la carrière éducative, et parmi les hommes dévoués aux plus grands intérêts de l'humanité, elle ne nous fait connaître que des martyrs, quoiqu'il n'y ait pas de tâche plus difficile et plus bien-faisante à remplir que celle d'un véritable pédagogue.

Je m'arrête là : je crois vous en avoir assez dit pour le moment sur les motifs qui devraient engager les gouvernemens de faire entrer une réforme radicale de l'éducation nationale dans le système des mesures politiques auxquelles les circonstances où se trouve le genre humain les obligent de recourir dans leur intérêt le plus pressant. Je me permets cependant de vous transcrire encore ici, ce que j'ai cru devoir écrire en 1808 sur mes entreprises, lorsque j'ai observé que l'opinion qui se répandait sur leur compte, était disposée à les reléguer dans le domaine de l'économie rurale, pendant que depuis 40 ans je n'ai eu en vue que de concourir de fait à remplir la grande tâche des véritables amis de l'humanité, lesquels je vous ai désignés ci-dessus ; je m'expliquais alors de la manière suivante.

“ Ce serait une grande erreur de croire que l'agriculture en elle-même, et sans rapport avec des objets d'un ordre plus élevé, pût paraître à un ami de l'humanité un but assez digne de ses travaux, pour mériter qu'il lui consacraît toutes ses pensées et toute son existence.”

“ Cultiver une portion du grand jardin de la nature, est à la vérité une occupation douce et attrayante ; mais le Propriétaire de ce grand jardin, en est l'être le plus intéressant. S'il est incontestable que l'homme ne vit pas pour se nourrir, mais qu'il se nourrit pour vivre, comment pourrait-on attacher moins d'importance au véritable but de l'agriculture, à la culture de l'humanité, qu'aux moyens matériels de conserver notre existence terrestre ?”

“ Le perfectionnement de la civilisation, les progrès des arts et des sciences, ne sont qu'une partie de cette culture de l'humanité. C'est l'homme tout entier qu'elle embrasse ; c'est tout l'ensemble de ses facultés qu'elle doit perfectionner. Un siècle qui ne reconnaît de vérité que dans les impressions des sens et les calculs du raisonnement, peut être en proie à tous les maux comme à



tous les vices. Dans un monde tourmenté par l'avidité du pouvoir et des richesses, par l'ambition et la vanité, par des prétentions hostiles de tout genre, personne ne trouve à se satisfaire qu'aux dépens des autres, parce que personne ne cherche sa satisfaction dans ce qui est en lui, dans le perfectionnement de son existence intérieure, seule espèce d'ambition qui n'ait que des effets salutaires. L'art sublime de tirer, même du sein des privations et des souffrances, des avantages inappréciables, n'est à la portée, ni des sens, ni du raisonnement. On ne connaît dans cette sphère étroite et pauvre, ni les nobles sacrifices, ni le dévouement généreux, ni cette charité divine qui agrandit l'âme, ni cette puissance de la foi qui fait goûter, sur sa croix même, les délices du ciel."

"Il est bien temps, et sous beaucoup de rapports, de reconnaître toute l'importance de chacune de nos facultés, et de les cultiver d'une manière plus conforme à notre nature. Pestalozzi a ouvert, le premier chez nous, la carrière qui tend à ce grand but, et, malgré le peu de secours qu'il a obtenu de ses contemporains, il a déjà beaucoup fait; mais il reste encore beaucoup à faire, et l'opposition que rencontre une entreprise de ce genre, est un encouragement de plus à la poursuivre. Une telle opposition est en effet la preuve la plus forte de la corruption générale, et l'appel le plus énergique aux secours de tout homme qui peut et veut y porter remède, c'est-à-dire, de tout homme qui n'a pas seulement des théories et des paroles au service de l'humanité, mais encore la volonté et la force d'agir."

"Il n'y a point d'homme éclairé qui ne reconnaisse l'impossibilité de juger du temps où nous vivons, et de l'avenir qu'il nous annonce, par analogie avec des temps plus reculés. La civilisation, en précipitant ses progrès, a pris en même temps un caractère et une direction dont il a dû résulter, sous plusieurs rapports, de grands inconvénients; la simplicité de mœurs, les dispositions religieuses, la vigueur d'âme et de corps qui distinguaient nos ancêtres, se perdent de jour en jour parmi nous avec une rapidité effrayante. A nulle autre époque de l'histoire, l'influence réciproque de la manière de penser et de sentir des hommes, sur leur état physique, et de leur état physique sur leur caractère, ne s'est montrée avec

une évidence plus générale et plus frappante. Le peuple a pris quelque chose des mœurs des classes plus élevées, et ce mélange n'a servi qu'à le priver des bonnes qualités qui lui étaient propres, sans lui offrir le moindre dédommagement d'une si grande perte. Aussi la multitude n'a-t-elle conservé de l'humanité, pour ainsi dire, que les facultés animales ; et il est dans la nature, que nulle force animale ne soit plus redoutable que celle de l'homme quand elle est dénuée des affections aimantes qui devaient en modérer l'action, et de la culture intellectuelle et morale qui devait la diriger vers la grande destination de l'humanité. Le même ressort qui excite les âmes élevées et sensibles à faire toujours de nouveaux progrès dans la carrière de la vérité et de la vertu, pousse l'homme purement sensuel, toujours agité par des désirs sans mesure et sans terme, à tous les excès et à tous les crimes qui détruisent son propre bien-être, et compromettent la sûreté du corps social."

" Cette vérité que démontre en grand le sort des empires les plus célèbres de l'antiquité et de nos jours, se trouve également confirmée dans toutes les classes de la société ; mais c'est surtout dans les campagnes, c'est dans le cercle plus resserré des relations rurales, qu'on est vivement et douloureusement frappé. C'est là qu'on voit de plus près l'homme dégradé marcher à grands pas vers le dernier terme de l'abrutissement, *oublier même dans les jouissances animales le soin de ses intérêts les plus pressans, et les travaux qui ont le rapport le plus direct avec sa propre subsistance.\** "

" Dans un monde composé d'élémens semblables, que servirait-il de perfectionner l'éducation des classes supérieures, si l'on négligeait d'arrêter les progrès de la dépravation du peuple que cette classe est appelée à conduire ? Et s'il est évident que ce but ne puisse être rempli qu'en liant, de la manière la plus intime, le grand ouvrage de l'éducation du peuple avec l'instruction des classes supérieures, on conviendra qu'un modèle d'école élémentaire pour des pauvres, et un institut pour former des maîtres d'école, ne sont pas si étrangers à l'institut

\* Ces observations sont particulièrement applicables aux pays où les liqueurs énivrantes sont répandues.

d'éducation établi à Hofwyl, qu'on pourrait le croire au premier coup-d'œil."

"Souverains et chefs des nations ! c'est dans la mauvaise éducation du peuple qu'est la source première de toutes les séditions, de tous les crimes, de tout le sang qui coule sur les échafauds. Propriétaires de terres ! c'est là que vous devez chercher la cause de toutes les difficultés qu'opposent à l'accroissement du produit de vos domaines la paresse et les vices multipliés de la classe laborieuse ; c'est là le principe secret de l'altération du caractère national. Tous les maux qui découlent de ce principe, ne sauraient avoir d'autre remède que la réforme complète du système qui domine dans l'éducation de nos enfans, et du système d'instruction et de discipline adopté dans nos écoles ; car, dans l'état où elles sont, elles ne peuvent produire que des habitudes d'oisiveté, de licence, et de méchanceté, sans compter le tort qui résulte nécessairement pour la santé, de l'entassement d'un grand nombre d'enfans dans des chambres étroites et basses, où ils respirent un air corrompu pendant des journées entières. Mais une telle réforme ne s'opérera pas plus que toute autre, par de beaux projets et de belles phrases ; il faut que des faits incontestables démontrent la possibilité du succès et ne laissent aucune prise au scepticisme de la prudence moderne. La cause première de la décadence morale de l'Europe existe encore, et va presque partout en croissant ; le seul moyen de la détruire est de former d'autres hommes, et c'est à quoi nous ne parviendrons jamais, tant que l'éducation et l'instruction n'agiront qu'en dehors, et se borneront à remplir tout au plus la mémoire des enfans, sans avoir assez développé leurs autres facultés, pour leur faire sentir le moindre intérêt à s'approprier suffisamment ce qu'ils ont appris. C'est ainsi que nous avons vu s'élever une race d'hommes, dont le caractère moral, n'ayant aucune relation réelle avec ses connaissances, ne connaît d'autre motif d'action que les instincts de sa nature animale, et les suit aveuglément, tant qu'elle n'est dirigée ni réprimée par aucune contrainte extérieure."

"Les erreurs de l'éducation élémentaire dont je viens de parler, ont une influence inévitable sur la manière dont on se forme pour une profession quelconque. Peu

d'hommes remplissent les devoirs de la leur avec affection, et dans la vue de satisfaire à des rapports d'un ordre supérieur; les occupations de leur état sont, pour la plupart, ce que l'action d'aller au pâturage est pour les animaux. Souvent même ils les regardent comme la plus onéreuse des charges de la vie; et la nécessité de se procurer du pain ou de l'argent, est le seul motif qui les porte à s'y livrer. Faut-il s'étonner si les productions d'un art exercé de cette manière sont telles que doit être l'ouvrage du simple besoin, sans le concours d'aucun motif plus élevé? Faut-il s'étonner si l'industrie de plusieurs de nos fabricans est devenue inférieure à celle des castors et des abeilles? Ces réflexions, dont la justesse nous paraît sensible, expliquent suffisamment le rapport de l'institut d'économie rurale d'Hofwyl avec l'école qu'on y a établie pour le peuple, puisque la condition indispensable de l'application d'un meilleur mode de culture se trouve dans la meilleure éducation de la classe des cultivateurs. Comment les établissemens relatifs à cette éducation seraient-ils plus étrangers au but de l'entreprise d'Hofwyl, que les ateliers où l'on y prépare les nouveaux instrumens d'agriculture? Quand il serait possible de se dépouiller entièrement de l'intérêt sympathique que tout homme doit prendre au sort de la plus nombreuse portion de la société, et de considérer cette grande masse d'hommes sous le même point de vue que des bestiaux ou des instrumens de labourage, il serait encore impossible de ne pas voir la haute importance qu'il y a de soigner davantage leur éducation, même sous le simple rapport de l'utilité; et si l'on considère un tel objet, à la fois sous ce rapport et sous tous les autres, on ne saurait douter qu'il n'entre naturellement dans le plan de l'entreprise d'Hofwyl."

"Au reste, ce serait trop exiger des hommes que d'en attendre un jugement équitable sur cette entreprise, avant que des résultats satisfaisants en aient été mis en évidence par les faits, et c'est ce que j'espère du succès de mon école des pauvres. Je compte assez sur la droiture naturelle du cœur humain pour être persuadé que personne, après avoir été témoin des faits qui doivent confirmer l'efficacité de mes moyens d'amélioration, ne pourra se défendre du désir de contribuer à les propager.

Ceux de mes élèves qui sont nés dans les classes supérieures, y verront nécessairement le complément de l'ouvrage de leur propre éducation, et la seule condition sous laquelle il leur deviendra possible de remplir eux-mêmes leurs devoirs envers l'humanité et les fonctions de leur état, de manière à satisfaire à-la-fois leurs intérêts personnels, leur intérêt social, et celui de leurs entreprises."

" Si quelque gouvernement pouvait appréhender que l'effet d'une semblable institution ne fût d'agiter le peuple sous prétexte de l'éclairer, et de lui inspirer des prétentions inquiètes et usurpatrices, les résultats prouveront qu'on s'est proposé un but tout contraire. Il ne s'agit point ici, comme dans la plupart des nouvelles méthodes d'éducation qu'on a voulu introduire, de donner aux hommes des connaissances et des talents propres seulement à flatter leurs passions, ou tout-au-plus à développer leur intelligence sans exercer aucune influence sur leur cœur, ou à leur inculquer ces règles de bienséance qui ne sont obligatoires qu'en public, et dont on se débarrasse dans le particulier, comme d'un cérémonial gênant. Une semblable méthode n'est qu'un moyen sûr de propager l'immoralité dans toutes les classes; elle ne peut produire que l'inquiétude, l'arrogance, un désir envieux de tous les avantages dont on se croit privé, et l'esprit de révolte et d'usurpation qui en est la suite: il s'agit au contraire, dans mon plan proposé, de bannir de tous les états, depuis le pauvre journalier jusqu'aux plus hautes classes de la société, cette insouciance funeste sur les devoirs de sa profession, qui, en détournant chacun de chercher à savoir et à pratiquer de son mieux ce qu'on attend de lui, le porte à s'occuper sans cesse de ce qui doit lui rester étranger. Il s'agit enfin de montrer par le fait comment il est possible d'apprendre au paysan, à l'artisan, à se trouver plus heureux dans son état qu'aucun monarque ne l'est sur le trône, et à ne rien craindre tant que de se voir enlevé à la carrière qui lui a été assignée par le suprême Ordonnateur des choses. Pour parvenir à ce but, il faut démontrer d'abord :

" 1°. Comment on peut régénérer dans la masse du peuple, au moyen de l'éducation, toutes les facultés de la nature humaine.

“2°. Comment ces facultés peuvent être garanties de tout ce qui tend à les fausser ou à les corrompre, et dirigées vers leur véritable destination de la manière la plus sûre et la plus facile.

“3°. Quels sont les moyens d'inspirer à chacun un intérêt moral pour l'état auquel on veut le former, et de l'engager à en remplir tous les devoirs avec affection et plaisir.—Cette dernière tâche est devenue plus facile, depuis que la profession à laquelle la plus grande partie des hommes est appelée, l'agriculture, grâces aux perfectionnemens qu'elle a reçus de nos jours, n'est plus une occupation purement machinale et faite pour les brutes, mais un art susceptible de satisfaire aux besoins de notre nature intellectuelle et morale.”

“En un mot, le grand objet de l'éducation, telle que je la conçois, est, de développer toutes les facultés de l'homme, de manière à ce qu'elles soient mises en harmonie entr'elles, et avec leurs relations extérieures ; cette éducation se propose cependant avant tout de diriger l'attention de l'homme principalement sur ce qui est en lui et à lui, d'augmenter l'intensité du développement de ses facultés, et, en perfectionnant son existence intérieure, de le délivrer de ce désir vague et illimité qui le porte sans cesse vers les jouissances extérieures et les illusions du monde. Que ce but soit rempli, et chacun, satisfait de la place où il se trouve, ne cherchera plus à se mettre à celle d'un autre, ni à en usurper les jouissances. Tout homme qui se sent capable de bien faire tout ce que son état exige de lui, et qui n'est pas entièrement dépourvu de sentimens moraux et religieux, ne désirera jamais rien au-delà de ce qui est assuré par son travail, et par la coopération au bien public que ses devoirs lui imposent. Si cette disposition devenait générale, il en résulterait dans le peuple plus de confiance, d'affection, et d'obéissance pour ceux à qui leur situation donne de l'influence sur son sort, sentimens qu'il lui est difficile d'éprouver quand toutes les relations sociales pèsent sur son existence d'une manière pénible et douloureuse.”

“Ajoutons à cela, que l'expérience faite à Hofwyl prouve que l'école des pauvres, conçue d'après l'idée que

nous venons d'exposer, peut être imitée partout, et non-seulement sans dépenses considérables, mais même avec avantage sous le rapport de l'économie."

"Il serait à désirer, pour donner à un tel exemple toute l'efficacité qu'il peut avoir, qu'on y joignît un établissement pour former des maîtres d'école, semblable à celui que j'ai fondé à Hofwyl. Il n'y a point d'observateur impartial qui, après avoir examiné attentivement les maîtres d'école qui se sont rassemblés à Hofwyl dans l'été de 1808 et dans celui de 1809, ne puisse attester qu'ils en sont partis plus modestes, plus pénétrés de leurs devoirs, et plus capables de les remplir, qu'ils ne l'étaient à leur arrivée. Il n'est pas moins constant, que plusieurs des écoles qui leur sont confiées, ont gagné considérablement à la suite de ces cours, grâce à des dispositions locales plus convenables, à une meilleure discipline, et à une méthode d'instruction plus parfaite. Cet établissement a eu encore l'avantage de fixer l'attention des cultivateurs sur la méthode de culture perfectionnée à Hofwyl, et de contribuer par là à en répandre les principes dans les campagnes."\*

"En voilà sans doute assez pour faire comprendre la liaison naturelle qui existe entre les différens établissemens agricoles d'Hofwyl et ceux que j'ai voués à l'éducation et à l'instruction des classes supérieures et du peuple, et il est à présumer que personne ne s'étonnera plus de leur réunion. Peut-être même a-t-on de l'intérêt à voir de quelle manière, dans ce rapprochement des états les plus différens, on a su respecter et maintenir les convenances particulières à chacun, sans négliger et sans blesser jamais les intérêts supérieurs de l'humanité. Peut-être aussi, les grands avantages qui doivent résulter d'un plan d'éducation aussi étendu pour la théorie aussi bien que pour la pratique des diverses branches d'arts et

\* Ces succès primitifs de l'école normale d'Hofwyl se sont soutenus pendant 30 années de la manière la plus satisfaisante, malgré mille difficultés pénibles à vaincre ; ce qui plus est, ils ont fait des progrès croissans d'année en année, comme on peut le juger par le compte qui en a été rendu dans le rapport officiel fait par Em. Fellenberg dans sa qualité de membre du département de l'instruction publique de Berne et dans les feuilles pédagogiques d'Hofwyl, intitulées, "Mittheilungsblatt für die Freunde der Schulverbesserung im Kanton Bern."

de sciences qu'embrasse l'établissement d'Hofwyl, paraîtront-ils justifier suffisamment les espérances que l'auteur de ces établissemens en a conçues, et les promesses qu'il a cru pouvoir faire au public."

J'interromps ici ma traduction de l'article des Feuilles d'Hofwyl qui a été publié en 1809, en réponse aux objections insérées contre mes entreprises dans un rapport publié par une commission établie par la Diète Helvétique de l'an 1807. Cette commission s'est trouvée influencée plus ou moins par mes antagonistes. Ces messieurs n'ont pas pu se refuser à l'évidence des avantages matériels de ma marche agricole ; mais ils ont voulu renvoyer en Utopie tous mes efforts tendans à une amélioration morale et à avancer les progrès intellectuels du peuple, ou des agriculteurs en particulier. Ils ont même fait pressentir ma ruine totale, laquelle, suivant eux, devait être une conséquence immanquable de l'ensemble de mes entreprises. Le sus-dit rapport adressé à Son Excellence le Landamman, et à la Diète des 19 Cantons de la Suisse, sur les établissemens agricoles de Mr. F. à Hofwyl, par MM. Heer, Landamman de Glaris, Crud de Geuthod, &c. remis à S. E. le Landamman, le 29 7bre 1809, mérite d'être pris de nouveau en considération, avec la notice sur les instituts d'Hofwyl, que M. le Baron Crud, rédacteur du dit rapport, a publiée huit années plus tard, pour redresser l'erreur dans laquelle on l'avait induit précédemment ; mais encore dans ce dernier écrit, il n'a pas exposé le caractère distinctif du système d'éducation nationale, que je cherche à faire apprécier dans l'intérêt général, en mettant à profit l'anse la plus propre pour attirer les campagnards à une existence ennoblie, l'anse que nous fournissent les succès de l'agriculture rationnelle perfectionnée au moyen de l'avidité matérielle des cultivateurs, vû qu'il est impossible que les agriculteurs, même les moins portés à s'associer à un ordre de choses supérieur, se refusent aux profits matériels qu'ils peuvent obtenir en mettant en œuvre les perfectionnemens appliqués à leur art. Ils en sont entraînés à vaincre la paresse de leur esprit, et à développer peu-à-peu, dans leur vie intérieure et extérieure, cet esprit d'observation, ce caractère réfléchi, et cette rationalité pratique accompagnée du goût solide du travail, qui constituent ensemble la sagesse pratique des



peuples, et préparent d'heureux succès à la véritable philanthropie, dans les tâches qu'elle doit remplir à tout prix. Ces considérations m'ont d'autant plus engagé à porter mes efforts en même temps sur le perfectionnement de l'agriculture, considérée, je le répète, comme une des ressources les plus importantes du développement physique, intellectuel, et moral du genre humain, et sur celui de l'éducation complète des diverses classes de la société, qu'une agriculture suffisamment rationalisée, et munie des avantages que lui prêtent les sciences et les arts qui concourent à assurer les succès agricoles de tout genre, me rend de mieux en mieux les plus grands services dans la poursuite de l'entreprise, de faire saisir par une intuition irrécusable, non seulement aux paysans, mais aussi aux élèves des classes de la société les plus favorisées par la fortune, en quoi consiste proprement la vocation de l'humanité, et de mettre dans la plus grande évidence, combien l'homme se rend esclave des forces aveugles de la nature, quand il n'apprend pas à les connaître et à les maîtriser, autant que cela est en son pouvoir, en s'élevant aux destinées supérieures que le Créateur a mises à notre disposition.

C'est en observant les résultats de cet enchaînement des agens physiques, intellectuels, et moraux de l'humanité, que feu l'Empereur Alexandre a été engagé à m'observer, dans une lettre qu'il m'a écrite le 16 Nov. 1814, qu'il voyait avec satisfaction que mon système d'agriculture et d'éducation réunissait le double avantage de perfectionner en même temps la culture et le cultivateur.

Mes vues sur l'agriculture, et les moyens de la perfectionner, qui ont paru chez MM. A. Cherbuliez et Co. libraires, (rue St. André-des-Arts, No. 68, à Paris,) pourraient vous donner, Monsieur, un premier aperçu de la marche agricole que j'ai suivie dans le but ci-dessus mentionné. Un autre rapport sur l'institut d'éducation des pauvres à Hofwyl, rédigé par M. Rengger, ci-devant ministre de l'intérieur de la République Helvétique, au nom de la commission établie pour l'inspection de l'établissement, pourra vous orienter en partie dans mon système d'éducation populaire, développé plus complètement dans le compte que j'en ai rendu moi-même en langue Allemande. Le système d'éducation que j'ai établi pour toutes les

classes de la société, est assez bien développé dans les *Annals of Education* de W. C. Woodbridge, qui ont paru à Boston. Ce pédagogue Américain a mis dixhuit mois à observer la marche intérieure de mes établissemens, et les conséquences que les exemples qui y sont statués ont eu ailleurs. J'ai tout lieu d'espérer que le compte qu'il en a rendu pourra vous satisfaire. J'ose vous recommander aussi le rapport présenté dans le temps, sur le même objet, par feu le Comte de Capo d'Istria, à l'Empereur de Russie, quoique ce rapport soit beaucoup moins complet que celui du philanthrope Américain ci-dessus nommé.\* Il a paru peu après, un tableau des Instituts d'Hofwyl considérés plus particulièrement sous les rapports qui doivent occuper la pensée des hommes d'état, par le Comte L. de V. Ce traité explique assez bien les combinaisons qui ont servi de base à l'ensemble des établissemens, dont j'ai l'honneur de joindre un plan à cette lettre. M. de Villevieille a bien expliqué les services que les diverses branches des instituts d'Hofwyl se rendent réciproquement, et les raisons qui devraient engager les amis de l'humanité à reproduire dans tous les pays civilisés de semblables institutions, dans l'intérêt de toutes les classes de la société, et dans celui de tout le genre humain.† Un autre rapport sur l'Institut d'Education des pauvres à Hofwyl, que M. le Professeur D. A. Chavannes a publié, avec quelques observations importantes sur les moyens que l'agriculture fournit à l'éducation, mérite également d'être pris en considération. Je dois en dire autant : 1°. *des deux lettres que feu M. Charles Pictet de Genève a adressées à ses collaborateurs de la Bibliothèque Britannique* ; 2°. *d'une lettre de M.*

\* *Vide* Translation of the Reports of M. le Comte de Capo d'Istria and M. Rengger, upon the principles and progress of the Establishment of M. de Fellenberg at Hofwyl, Switzerland, by John Attersoll, Esq. London : printed for Gossling and Redshaw, Charles Street, Soho Square, 1820.

† L'ouvrage de M. de Villevieille a paru en langue Anglaise sous le titre indiqué ci-après :—The Establishments of M. Emanuel de Fellenberg at Hofwyl considered with reference to their claim upon the attention of men in public stations, by the Count Louis de Villevieille. Published by Longman, Hurst, Orme, and Brown, London ; and sold by P. Jackson and T. Raw, Ipswich ; J. Loder, Woodbridge T. Deck Bury, and all booksellers. (1820.)

*Gauteron sur les fêtes d'Hofwyl* ; \* 3°. de trois lettres sur *Hofwyl*, à propos de la brochure de M. St. Marc de Girardin, sur l'instruction intermédiaire.† Je regrette seulement que ces trois écrits contiennent trop d'éloges personnels, et que le dernier porte un caractère sarcastique que je ne puis pas approuver.‡ Le traité "On the Education of the Peasantry," mérite également d'être pris en mûre considération.¶ Le sujet en question a occasionné aussi beaucoup de dissertations et de rapports Allemands, nommément de la part des Professeurs Scheitlin de St. Gall, et Hottinguer de Zurich, dont les écrits ont été publiés dans les mémoires de la Société Suisse d'Utilité Publique.

Mon désir de faire de mes établissemens un institut national Suisse, au moyen du don gratuit que j'ai offert au gouvernement de Berne, de tout ce que j'ai bâti *dans l'intérêt de notre éducation populaire*, et particulièrement dans celui du développement de nos instituteurs primaires et secondaires, a occasionné de nouvelles publications sur ce sujet. Il n'y a en dernière analyse, dans l'état des choses qui nous inquiète, je ne puis trop le répéter, qu'un développement très bien entendu et bien soigné des facultés intellectuelles, morales, et religieuses de l'homme, qui puisse garantir les générations nouvelles d'une destruction funeste de ce que notre civilisation possède de plus précieux ; je suppose que l'on réussira à généraliser ce développement bien plus dans le plus grand et solide intérêt de toutes les classes de la société, qu'uniquement dans celui des jouissances éphémères de l'égoïsme ; je suis sûr que l'on pourra réussir dans cette grande tâche, dès qu'on le voudra avec assez de détermination. C'est vers ce même but que tendent tous mes efforts, et c'est dans ce grand intérêt que je crois devoir recommander les

\* Ce petit traité est accompagné d'une lettre que j'ai écrite à M. Gauteron, sur le but des fêtes agricoles que j'ai données, et sur les moyens employés pour en faire des fêtes nationales efficaces dans l'intérêt auquel je me suis dévoué. J'ai à cœur que cette lettre soit prise en considération.

† Ces trois lettres proviennent d'un ancien professeur d'Hofwyl, occupé depuis quelques années de littérature en France.

‡ Tous les écrits ci-dessus indiqués doivent se trouver chez le libraire Cherbuliez, dont je vous ai déjà indiqué l'adresse.

¶ Charles Knight & Co. Ludgate Hill.

combinaisons dont l'efficacité a été soumise depuis 38 années, avec des succès décisifs, aux épreuves les plus variées, dans mes établissemens, et dans tous ceux qui ont été fondés sur les mêmes principes, et conduits dans le même sens.

Je dois désirer vivement, Monsieur, que vous veuillez bien soumettre à un examen approfondi le système d'éducation nationale par l'application duquel je cherche à statuer, dans le canton de Berne, un exemple capable de mettre en évidence les avantages immenses qui résulteraient de son adoption générale; je dois nourrir ce désir avec plus d'empressement depuis que ce système rencontre chez nos démagogues une opposition bien plus fâcheuse encore que ne l'était celle de nos ci-devant privilégiés,—une opposition qui ne pourra être surmontée qu'au moyen de l'opinion publique la plus prononcée.

Je vous prie, Monsieur, d'agréer la haute considération avec laquelle j'ai l'honneur d'être,

Monsieur,

Votre très humble serviteur,

Sig.

EM. DE FELLENBURG.

P.S. J'apprends que les 1<sup>ers</sup> cahiers des feuilles agricoles d'Hofwyl, que j'ai l'honneur de vous envoyer sous ce pli, ne se trouvent plus dans la librairie; elles me paraissent cependant mériter de vous être soumises, Monsieur, vu que, trente années après leur apparition, mes établissemens se trouvent de fait beaucoup plus rapprochés du but que je me proposais lors de leur première fondation, qu'on n'osait l'espérer dans la première période de leur existence. Vous verrez, Monsieur, par les offres et les plans que je viens de soumettre au gouvernement de Berne, qu'il ne dépend plus que de la décision que je lui demande qu'au moyen des sacrifices que je suis disposé de faire, l'idéal que depuis 40 ans je cherche à réaliser, le soit, dans l'intérêt, nonseulement de la Suisse, mais de tout le monde civilisé. Mes adversaires se sont flattés, à ce qu'il paraît, qu'en me couvrant de l'or dont ils disposent, ils réussiraient à me faire dévier de la marche que mes devoirs m'ont tracée. Ils ont appris à présent qu'il n'en est rien, et qu'ils ne réussiront jamais à me faire trahir les intérêts de la patrie avec ceux de l'humanité.

Ils fonderont désormais leurs espérances sur des probabilités d'un autre genre ; mais cela ne m'empêchera pas de me dévouer, jusqu'à mon dernier soupir, à un but auquel j'aurais volontiers sacrifié mille fois et ma fortune et ma vie.

Permettez, Monsieur, que je vous prie encore de porter votre attention sur Vittorino da Feltre, pédagogue idéal du 15<sup>e</sup> siècle, de Padoue, et sur le Chevalier Paulet qui s'est distingué à-peu-près de la même manière à Paris, dans le 17<sup>e</sup> siècle. Ils ont prouvé, l'un et l'autre, que nous ne devons pas être relégués en Utopie avec nos vues. Les notices qui ont paru, il n'y a pas long-temps, à Zurich, sur Vittorino da Feltre, par le Professeur Orelli, et à Paris en 1789, sur le Chevalier Paulet, mériteraient d'être prises en mûre considération par tous les philanthropes dont l'association devrait réaliser notre idéal.

Si vous le désirez, Monsieur, je vous ferai part de ces deux écrits, dont l'un n'est qu'en manuscrit dans mes mains : il me paraît qu'il devrait trouver sa place dans les mémoires de votre Société.

ALTHOUGH the name of De Fellenberg is familiar to every one, the precise nature and importance of his efforts are known to but comparatively few ; an opportunity shall, therefore, be taken in one of the succeeding volumes of the Society to lay before the public an accurate account of the establishment at Hofwyl, and the character of the education given to the three different classes of society who have by him been brought together, not indeed under the same roof, but in one little colony.

EDITOR.

## AN ACCOUNT OF THE STATE OF EDUCATION WITHIN THE DISTRICT OF NATTORE, IN THE PROVINCE OF BENGAL.

THE Bengal Government has recently commenced an inquiry into the state of education within that province; and a report has already been made upon an extensive district, called Nattore. The inquiry appears to have been conducted in a very able and careful manner, by personal examination of each school and of each family within the district; and the report, drawn up by Mr. W. Adam, the officer employed on the service, is full of interesting details.

Nattore is a police subdivision of the district of Rajshahi, within the province of Bengal. Its greatest length is estimated at 22 miles, and its greatest breadth at 20 miles; but its actual area is probably about 350 square miles. It contains 485 villages, occupied by 30,028 families; of which 10,095 are Hindu, and 19,933 are Musulman; being nearly in the proportion of one Hindu to two Musulman families. It is of importance to bear in mind this division of the population. This district, strange to say, used always to be considered peculiarly Hindu: Hamilton, on official authority, states the proportion to be two Hindus to one Musulman; and, in another publication, the proportion is said to be that of ten Hindus to six Musulmans; whereas the proportions are actually the reverse. This great error shows the danger of trusting to first impressions or partial knowledge of a subject, and forcibly illustrates the importance of statistical data. It is not difficult to perceive how this false opinion has gained ground among the European functionaries, and from them has been transferred to the publications of the day. The Hindus, with exceptions of course, are the principal zemindars, tolookdars, public officers, men of learning, money-lenders, traders, shop-

keepers, &c.; engaging in the most active pursuits, and coming directly and frequently under the notice of the rulers of the country: while the Musulmans, with exceptions also, form a very large majority of the cultivators of the ground, and of day-labourers; they are also engaged in the very humblest forms of mechanical employment and of traffic, as tailors, turban-makers, dyers, wood-polishers, makers of huqqa-snakes, sellers of oil, vegetables, fish, &c.;—thus, in few instances attracting the attention of those who do not mix much with the humbler classes of the people, nor make special inquiry into their occupations and circumstances.

The number of villages being 485, and that of the families 30,028, the average number of families in each village is 62. The total number of individuals is 195,296, or, on an average, 400 in each village. Of this number, 100,579 are males, and 94,717 are females; being in the proportion of 100 males to 94·6 females, or 51·5 per cent. of males to 48·5 of females. The number of

|   |                 |                 |
|---|-----------------|-----------------|
| Individuals under five years of age is, of males, | 18,442          | } 34,939 total, |
|   | females, 16,497 |                 |

amounting to 17·9 per cent. of the whole population. The number of

|                            |        |                 |
|----------------------------|--------|-----------------|
| Males between 5 and 14, is | 22,637 | } 39,429 total, |
| Females                    | 16,792 |                 |

equal to 20·2 per cent. of the whole population.

It would have been more conformable to the customs of the country to have fixed twelve instead of fourteen as the adult age of females, the former being the age at which married girls are usually taken to their husbands' houses; but the latter was preferred in order to obtain similar data for comparison between the male and female population. The number of

|                    |        |           |
|--------------------|--------|-----------|
| Males above 14, is | 59,500 | } 120,928 |
| Females            | 61,428 |           |

which is equal to 61·9 per cent. of the whole population. Thus, of the whole population of Nattore,

|                         |                  |
|-------------------------|------------------|
| 17·9 per cent. is under | 5 years of age.  |
| 20·2                    | between 5 and 14 |
| 61·9                    | above 14         |

The average number of individuals in a family is 6·5;

but it must be noted that the term translated 'family' or 'house,' is often employed to describe an aggregate of families, as when two or more married brothers live in a collection of huts or buildings having one enclosure, one entrance, and one court.

Having thus exhibited the extent and population of the district, we will now proceed to the means for education existing in it; and will state, in the first place, the number of schools and scholars, with the number of other persons possessing or receiving education within the district; entering afterwards more fully into the nature of the several schools, and the quality of the education imparted in them.

The number of *Native Elementary Schools* in the whole district is only twenty-seven, of which eleven are Hindu, and sixteen Musulman. The scholars amount to 262, all of whom are boys. Females, as will be shown afterwards, are never sent to school; and indeed, with a very few exceptions, never receive any instruction whatever.

The number of *Native Schools of Learning* is thirty-eight, all of which are Hindu. The total number of students is 397.

The number of families in which the children receive occasional *domestic instruction* in reading or writing from parents or friends, is 1588; of which 1277 are Hindu, and 311 Musulman. The average number of children receiving such instruction in each family is estimated at one and a half, therefore the total number of children will be 2382.

Thus, then, the total number of males receiving education of one kind or another is 3041. Of these, almost all in the schools of learning, and some in the other two classes, are above fourteen years old; there remain therefore not more than 2644 males between five and fourteen who receive any kind of instruction. The total male population between these two periods is 22,687; therefore, the proportion of those under instruction is only 11.6 per cent., while 34,939 children under five, and 16,792 females between five and fourteen, are wholly destitute of instruction. Mr. Adam remarks with justice, "that he is not acquainted with any facts which permit him to suppose that in any other country in the world,



subject to an enlightened government, and brought into direct and constant contact with European civilisation, there exists in an equal population an equal amount of ignorance with that which has been shown to exist in this district." And this district is not in a condition inferior to those around it; for, on the contrary, it is stated in another part of the report, that, "in point of fact, the subdivision of Nattore is a favourable specimen of the whole district; for it appears to be decidedly in advance of all the other divisions."

The following is an abstract of the number of persons possessing education in the district. The population above fourteen years of age has been stated to be 120,928, of whom 59,500 are males.

The first class, in point of intellectual cultivation and acquired learning, are the teachers in the schools of learning, amounting in number to thirty-nine, all Hindus.

The second consists of those who have received either a complete or imperfect learned education, and who have not the means or ability to establish a school of learning. They support themselves by acting as initiating or family priests, as reciters or interpreters of the puranas, performers of propitiatory rites, or mendicant visitors at the houses of the great and rich. Their number is eighty-eight, of whom one is a Musulman.

The third class comprises the students in the schools of learning, amounting to 397.

The fourth consists of those who have acquired a degree of knowledge superior to mere reading and writing; such as a knowledge of Bengali accounts, sometimes an acquaintance with Persian as a written language, often an acquaintance with Hindustani as a spoken language, and, in three or four instances, a smattering of English. They are, for the most part, persons having some landed property, retainers of wealthy families, officers of government, servants of merchants, and planters, money-lenders and their agents, shopkeepers, teachers of the native elementary schools, &c. Their number is 3255.

In the fifth and last class are comprised those who can either sign their names or read imperfectly, or perhaps can do both. The first may be acquired either at school or at home in a few weeks; and the second frequently does

not go beyond the power of spelling and pronouncing, as many can read who do not even pretend to understand what they read. This class, therefore, contains all who have made any attainment whatever, however humble, in reading or writing; and the individuals composing it consist of the lowest description of Musulman priests, of inferior dealers or mechanics, and of the lowest class of Brahmans, who employ themselves in fomenting disputes about caste, and making the reconciliation of parties a source of gain to themselves, or who act as cooks, messengers, attendants on idols for hire, &c. &c. The total number of this class is 2342.

Thus, these five classes, containing in all 6121 individuals, out of a population of 59,500 males, are all who have received a single ray of knowledge into their minds through the medium of letters. The proportion is only 10·3 per cent.

If the non-adult population be added, it will appear that, out of 100,579 males, only 8,765, or 8·7 per cent. possess, or are acquiring, any kind of instruction; and, if the female population be further added, the proportion is reduced to 4·5 per cent.!

This frightful state of ignorance in a partially civilised country does not proceed from any indisposition to acquire knowledge, at least, on the part of the male population, nor from any national prejudices or religious obstacles; but from sheer poverty. The report states, that both elementary instruction and learning are on the decline, and have been for some time past decaying; one village, which has now two schools, had from ten to twelve within the recollection of one of the Pandits, and there has been no corresponding increase within the district. The diminution is attributed to the breaking up of the great zemindaries or territorial possessions, and the consequent withdrawal of the support which their owners gave to the cause of learning, and of the endowments which they established. The large proportion of families who are giving domestic education to their children, would seem to indicate the struggle which the ancient habits and the practical sense of the people are making against their present depressed circumstances.

Having exhibited the amount of education possessed

by the inhabitants of the district, the subject leads us next to a consideration of the nature of the schools, and of the character of the instruction given in them.

Elementary instruction in this district is divisible into two sorts, public and private, which will be examined separately.

The number of public schools is twenty-seven; of which 11 are Hindu, containing 192 scholars, or, on an average,  $17\frac{1}{3}$  in each; and 16 are Musulman, containing 70 scholars, or  $4\frac{1}{3}$  in each.

These schools may be divided into four classes, according to the language taught in each: namely, 1st, Bengali; 2nd, Persian; 3rd, Arabic; and 4th, Persian and Bengali, with or without Arabic.

*1st.—Elementary Bengali Schools.*

It is prescribed by the Hindu law, that children shall be initiated in writing and reading in their fifth year, or, if this should have been neglected, then in the seventh, ninth, or any subsequent year, being an odd number. Certain months of the year, and certain days of the month and week, are also prescribed as propitious to this purpose; and, on the day fixed, a religious service is performed in the family by the family priest, consisting principally of the worship of the Goddess of Learning; after which, the hand of the child is guided by the priest to form the letters of the alphabet, and he is also then taught, for the first time, to pronounce them. This ceremony, however, is not of indispensable obligation on Hindus, and is performed only by those parents who possess the means and intention of giving their children more extended instruction.

The Bengali schools in this district are ten in number, containing 167 scholars, who enter school at an age varying from five to ten years, and quit it at an age varying from ten to sixteen. The whole period spent at school varies from five to ten years; an enormous time, considering the nature and amount of the instruction communicated.

The teachers consist both of young and middle-aged men; for the most part simple-minded, but poor and ignorant. They do not understand the importance of

the task they have undertaken, nor seem to have made it a subject of thought. They do not attempt to obtain any moral influence over their pupils, but merely to produce a mechanical effect upon their intellects. The humble character of these men, and the humble character of the service which they render, may be judged from the fact, that some of them go about from house to house to receive their daily food.

Their remuneration is derived from various sources : in three cases their salaries are supplied wholly or partly by benevolent individuals ; in one, it consists wholly of fees ; and, in the remaining six, it consists partly of fees and partly of perquisites. There are in general four stages in the course of instruction, indicated by the nature of the materials employed in writing : viz. the ground ; the palm leaf ; the plantain leaf ; and paper ; and, at the commencement of each stage after the first, a higher fee is usually charged.

The perquisites of the teachers vary from four annas to five rupees (6d. to 10s.) a month : in some cases, consisting of a piece of cloth, or other occasional voluntary gift from the parents ; and in others, of food alone, or of food, washing, and all personal expenses, together with occasional presents. Those who receive food as a perquisite, either live in the house of one of the principal supporters of the school, or visit the houses of the different parents, by turns, at meal times.

The total income of the teachers, from fixed salaries, and fluctuating fees and perquisites, varies from three rupees eight annas, to seven rupees eight annas, (7s. to 15s.) per month ; the average being rather more than five rupees (10s.) per month.

There are no school-houses built for, or exclusively appropriated to, any of these schools ; some meet in chapels, in open huts, which are usually intended as places of recreation or of concourse for the inhabitants of the village, or in private dwellings ; and others have no special place of meeting. One school meets in the open air during the dry seasons ; and, in the rainy season, those boys whose parents can afford it, erect, each for himself, a small shed of grass and leaves, open at the sides, and barely adequate at the top to cover one person from the

rain. There were five or six of such sheds among thirty or forty boys; and those who had no protection must, during rain, have been either dispersed, or obliged to remain exposed to the storm.

Respecting the nature and amount of the instruction received, the first fact to be mentioned is, that the use of printed books in the native language appears hitherto to have been almost unknown in this district; and the only two books met with in it were an almanack, which some official or wealthy native had procured from Calcutta, and one stray Missionary tract. Not one of the school-masters had ever seen a printed book before Mr. Adam showed them some, published by the Calcutta School-book Society, which they viewed rather as curiosities than as instruments of knowledge. That society has now established an agency for the sale of its publications at Bauleah, whence works of instruction will probably in time spread over this district.

Not only are printed books not used, but even manuscript text-books are unknown. All that the scholars learn is from the oral dictation of the master. The only written compositions learnt in this way are a poem, entitled "Salutation to the Goddess of Learning," which is committed to memory by frequent repetitions, and is daily recited by the scholars in a body before they leave school, all kneeling, with their heads bent to the ground, and following a leader or monitor in the pronunciation of the successive lines or couplets; and a few rhyming arithmetical rules of Subhankar, an author whose name is as well known in Bengal as that of Cocker in England.

It has been already mentioned, that there are four different stages in a course of Bengali instruction. The first period seldom exceeds ten days, which are employed in teaching the young scholars to form the letters of the alphabet on the ground with a small stick or slip of bambu. The sand-board is not used in this district, probably to avoid expense.

The second period, extending from two and a half to four years, according to the capacity of the scholar, is distinguished by the use of the palm leaf as the material for writing. Hitherto, the mere form and sound of the letters have been taught, without regard to their size and

relative proportion; but the master now writes letters of a proper size and proportion, with an iron style, on the palm leaf, and the scholar is required to trace them on the same leaf with a reed pen, and with charcoal ink, which is easily rubbed out. This process is repeated over and over again, on the same leaf, until the scholar no longer requires the use of the copy to guide him in the formation of letters of a fit size and proportion; and he is then made to write them on another leaf, which has no copy to direct him. He is afterwards exercised in writing and pronouncing the compound consonants, the syllables formed by the junction of vowels with consonants, and the most common names of persons. In other parts of the country, the names of castes, rivers, mountains, &c. are written as well as those of persons; but here the names of persons only are employed as a school exercise. The scholar is then taught to write and read, and repeat the cowrie table, the numeration table as far as 100, a land-measure table, and a dry-measure table. Other tables are in use elsewhere, which are not taught in the schools of this district.

The third stage of instruction extends from two to three years, which are employed in writing on the plantain leaf. In some districts, the tables last mentioned are postponed to this stage; but in this district they are included in the exercises of the second stage. The first exercise taught on the plantain leaf, is to initiate the scholar into the simplest forms of letter writing, to instruct him to connect words in composition with each other, and to distinguish the written from the spoken forms of Bengali words. The written forms are often abbreviated in speech by the omission of a vowel or a consonant, or by the running of two syllables into one; and the scholar is taught to use in writing the full instead of the abbreviated forms. The correct orthography of words of Sanscrit origin, which abound in the language of the people, is beyond the reach of the ordinary class of teachers. About the same time, the scholar is taught the rules of arithmetic, beginning with addition and subtraction. Multiplication and division are not taught as separate rules; all the arithmetical processes, hereafter mentioned, being effected by addition and subtraction,

with the aid of a multiplication table extending to the number 20, which is repeated aloud once every morning by the whole school, and is thus acquired, not as a separate task by each boy, but by the mere force of joint repetition and mutual imitation. After addition and subtraction, the arithmetical rules divide themselves into two classes; in one, or both of which, instruction is given more or less fully, according to the capacity of the teacher and the wishes of the parents. The rules applied to agricultural accounts explain the forms of keeping debit and credit accounts; the calculation of the value of daily or monthly labour at a given monthly or annual rate; the calculation of the area of land from the admeasurement of its sides; the description of the boundaries of land, and the determination of its length, breadth, and contents; and the form of revenue accounts for a given quantity of land. There are numerous other forms of agricultural accounts, but no other appear to be taught in the schools of this district. The rules of commercial accounts explain the mode of calculating the value of given quantities at given rates of price; of estimating the number of cowries in a given number of annas, at a given number of cowries per rupee; the interest of money; and the discount chargeable on the exchange of the inferior sort of rupees. There are also other forms of commercial account in common use, which are not taught in the schools of this district.

The fourth and last stage of instruction generally includes a period of two years; often less, and seldom more. The accounts briefly and superficially taught in the preceding stage are now taught more thoroughly and at greater length, accompanied with the composition of letters of business, petitions, grants, leases, acceptances, notes of hand, &c. with the forms of address belonging to the different grades of rank and station. When the scholars have written on paper for about a year, they are considered qualified to engage in the unassisted perusal of Bengali works.

The above sketch of a course of Bengali instruction applies rather to what it is intended to be, than to what it is. Some of the teachers were found to be unqualified, and some did not profess to teach all that has been described; some professed to limit themselves to

agricultural, while others included commercial accounts; but most of them appeared to have a very superficial acquaintance with either branch. The system is not entirely without merit, for it has a direct practical tendency; and, if it were properly conducted in all its parts, is well adapted to qualify the scholar for engaging in the actual business of native society. It has also the advantage of calling the hand as well as the eye and ear into requisition; the scholars acquire almost every thing they learn, not merely by reading, but by writing it. But the radical fault of the system is, that a knowledge of Bengali writing and native accounts is made the substance and sum of the instruction given; and thus the popular mind is necessarily "cabined, cribbed, and confined" within the smallest possible range of ideas, and those of limited, local, and temporal interest.

What is wanted, is something to awaken and expand the mind, to unshackle it from the trammels of mere usage, and to teach it to employ its own powers; and this must be accompanied by the cultivation of moral sentiments and habits. Here the native system presents a perfect blank. The hand, the eye, and the ear are employed; the memory is a good deal exercised; the judgment is not wholly neglected: and the religious sentiment, however misdirected, is early and perseveringly cherished: but the affections and passions are allowed to grow up wild and unchecked; and the youthful mind is seldom, if ever, taught to look for the means of its own happiness and improvement in the indulgence of benevolent feelings, and the performance of benevolent acts to those who are beyond a certain pale. To this may be attributed the radical faults of the native character, the want of enlarged views of moral and social obligation, and the narrow and contracted selfishness universally to be found in native society.

### *2nd.—Elementary Persian Schools.*

There are four schools in Nattore, in which the Persian language is taught. They contain twenty-three scholars, who enter at an age varying from four and a half to thirteen, and leave at twelve to seventeen; remaining at school from four to eight years.

The teachers are of a somewhat higher intellectual



grade than in the Bengali schools, but they do not exercise any moral influence on the dispositions and characters of their pupils. Their remuneration varies from four to ten rupees (8s. to 20s.), and averages about seven rupees (14s.) a month. It is not paid by fees from the scholars, but by fixed allowances from the supporters of the schools, and by perquisites such as before described.

Printed books are unknown in these schools, but manuscript works are in constant use.

Like the Hindus, the Musulmans formally initiate their children into the study of letters. When a child, whether a boy or girl, is four years four months and four days old, the friends of the family assemble; and the child is dressed in its best clothes, brought in to the company, and seated on a cushion in the presence of all. The alphabet, the form of letters used for computation, the introduction to the Koran, some verses of one chapter and the whole of another are placed before it, and it is taught to pronounce them in succession. If the child is self-willed, and refuses to read, it is made to pronounce the Bismillah, which answers every purpose; and from that day its education is deemed to have commenced.

At school, the boys are taught reading, pronunciation, and orthography; but at first without any regard to the sense of the words, or sentences studied. After some time, they are made to understand what they read, and go through a certain number of books, principally poetical, and of a light character, such as Joseph and Zuleika, founded on a well-known incident in Hebrew history; the Loves of Leila and Majnun; an account of the exploits of Alexander the Great, &c. &c. They are afterwards instructed in writing, computing, and at great length in the different styles of address, and in the forms of correspondence, petitions, &c. Elegant penmanship is considered a great accomplishment; and those who devote themselves to this art employ from three to six hours every day in the exercise of it, writing first single letters, then double or treble, and afterwards couplets, quatrains, &c. They first write upon a board with a thick pen, which they hold in the fist, not between the fingers, in the manner of Europeans; then with a finer pen, on pieces of paper pasted together;

and lastly, when they have acquired considerable command of the pen, they begin to write upon paper in single fold.

The above is a complete course of Persian instruction, but in the schools in this district it is only partly or very superficially taught. In a Persian school, when the pupils have passed the years of mere childhood, and are assumed to be capable of stricter application, the hours of study extend, with intervals, from six in the morning to nine at night. In the first place, in the morning they revise the lessons of the previous day; after which, a new lesson is read, committed to memory, and repeated to the master. About mid-day, they have leave of absence for an hour, when they dine; and, on their return to school, they are instructed in writing. About three o'clock, they have another reading lesson, which is also committed to memory; and, about an hour before the close of day, they have leave to play. The practice, with regard to the reading lessons, is to join the perusal of a work in prose with that of one in verse; the morning lesson being taken from one, and the afternoon lesson from the other. In the evening, the pupils repeat the lessons of that day several times, until they have them perfectly at command; and, after making some preparations for the lessons of the next day, they retire. Thursday in every week is devoted to the revision of old lessons; and, when that is completed, the pupils seek instruction or amusement, according to their own pleasure, in the perusal of forms of prayer, or stanzas of poetry, and are dismissed on that day at three o'clock. On Friday, the sacred day of the Musulmans, the pupils do not attend school.

In other districts, there is usually found in respectable or wealthy Musulman families, besides the literary instructor, a domestic tutor, or kind of head servant, whose duty it is to train the children of the family in good manners, and to watch that they do not neglect the duties assigned to them; but this does not appear to be the practice in Rajshahi.

Upon the whole, the course of Persian instruction, even in the imperfect form found in this district, has a more comprehensive character, and a more liberal ten-

dency, than that pursued in the Bengali schools. The systematic use of books, although in manuscript, is a great advance. Some of these, having a moral character, might be supposed to have a beneficial effect on the minds of the pupils; but they seem, like the rest, employed only for the purpose of conveying lessons in language, in the knowledge of sounds and words, in the construction of sentences, or in trifling and anecdotal information, without sharpening the moral perceptions, or strengthening the moral habits. This, in general native estimation, does not belong to the business of instruction, and never appears to be thought of or attempted. Mr. Adam gives the palm of intellectual superiority to a person educated in Mohammedan literature, in comparison with one acquainted with that of the Hindus; but adds, that no corresponding moral superiority seems to exist.

### *3rd.—Elementary Arabic Schools.*

These schools, in which the formal or ceremonial reading of certain passages of the Koran is taught, are eleven in number; and contain forty-two scholars, who enter from seven to fourteen years of age, and quit at from eight to eighteen, remaining at school from one to five years.

The teachers are all Kath-Mollas, or Musulman priests, of the lowest grade, possessing the lowest possible degree of knowledge. They do not pretend to be able even to sign their own names, or to understand what they read or teach. The instruction embraces nothing but the mere forms, names, and sounds of certain letters and combinations of letters; and the whole is a burlesque upon education. In several instances, the teachers rely for their livelihood upon employment at marriages and burials. They often perform the office of village butcher. From the variety of their sources of remuneration, it is impossible to say what they derive from teaching. The scholars are in training for the same office as their masters.

Worthless as these schools are for the purposes of instruction, they have a certain hold upon the native mind, which is proved by the increased respect and emolument

claimed and obtained by the teachers as Mollas, by the expense incurred in some cases in erecting school-houses, and by the general employment, by the Musulman population, of those who receive and communicate the slender education which these schools bestow. They might, therefore, by discreet interference, be turned to the service of knowledge; and simple, cheap, and inoffensive means might be employed by which the teachers of these schools might be so raised as to qualify themselves for communicating a much higher degree of instruction to a far greater number of learners, without divesting them of any portion of the respect and attachment of which they are at present the objects.

*4th.—Elementary Persian and Bengali Schools.*

There are two schools of this class; one containing five, and the other twenty-five scholars. The period of study in one, is from six to eighteen years of age, or twelve years; and, in the other, from seven to twenty-three, or sixteen years.

The teacher in one, is an intelligent Brahman; and in the other a Kath-Molla, somewhat better instructed than usual. In one, the payment is by fees: one, two, and four annas, (1½d. to 6d.) being charged respectively in three grades of Bengali writing; and four annas, eight annas, and one rupee, (6d. to 2s.) in three stages of Persian reading; amounting altogether to seven rupees eight annas (15s.) per month. In the other, the salary and perquisites, amounting to four rupees eight annas (9s.) per month, is contributed by one person. The instruction in Bengali embraces writing and agricultural accounts, that in Persian consists only of reading.

The Bengali may be described as the universal language of this district: Persian appears to be taught on account of the value attached to it by the Musulmans, to whom it is, as it were, the vestibule to the temple of Arabic learning, and to the original language of the Koran; and on account of the preference shown to it in the Company's courts. Mr. Adam states that, apart from the courts, the Persian language has a very feeble hold upon this district; and that it would be easy, not merely to substitute English for it, but to make English much

more popular. Some of the considerations by which Persian is recommended, might be brought with much more force in favour of English, if it could be made more accessible; and others, which from their nature are not transferable, are such as ought not to be encouraged, and might be gradually made to lose their influence without doing any violence to popular feeling.\*

*Elementary Domestic Instruction.*

The number of families in which domestic instruction is given to the children is 1588. The number of children in each family was not at first accurately noted: but, from the comparatively few families in which two or more children are thus taught, the total average for each family cannot be estimated at more than one and a half, making in all, 2382 children. Of the 1588 families, 1277 are Hindu, and 311 Musulman, exhibiting a proportion of 80 per cent. of Hindus, and 20 per cent. Musulmans; whereas the proportions of the whole population are 66 per cent. of Musulmans, and only 34 per cent. of Hindus. Hence 12·6 per cent. of the Hindu families are giving elementary domestic instruction to their families; while, among the Musulmans, the proportion is only 1·5 per cent. This disproportion is explained by the fact already stated, that the Musulmans compose the bulk of the humblest grades of society in the district; and are regarded by themselves, as well as by others, to be both in condition and capacity quite beyond the reach of the simplest forms of literary instruction.

Those who do give their children domestic instruction, are generally of a superior character to the rest; such as persons of some little substance, traders, shopkeepers, factors, heads of villages, &c.

The instruction received is, as might be supposed, still more limited and imperfect than that which is given in schools. In some cases, it does not extend beyond the writing of the letters of the alphabet; and in others, the writing of words. The parents do not attach the same value to domestic as to scholastic education; but they

\* The Indian Government has recently adopted measures for the gradual cessation of the use of the Persian language. It is no longer used in pleadings in the courts of law.

are withheld by poverty from sending their children to schools. In a few cases, the pride of rank, birth, or learning, may influence the parents, but inability to pay is by far the most prevalent reason; and this is confirmed by the fact that, in at least six villages, schools had been recently discontinued, because the masters could not gain a livelihood by them.

### *Schools of Learning.*

There are no public schools of Mohammedan learning within the Nattore district, and only one Mohammedan family was met with in which any attention was paid to Arabic learning. In another division, however, of Rajshahi, there is an endowed institution of more than two centuries' standing. The revenue from its estate is valued at upwards of 80,000 rupees per annum; which is, by the charter, applied partly to charitable and partly to educational purposes.

In this Madrasa, as it is called, both Persian and Arabic are taught; the former as an introduction to the latter.

There are forty-eight Persian scholars, of whom twelve belong to the village, and thirty-six to other villages. They pay nothing, and have every necessary supplied.

The teacher receives eight rupees (16s.) per month, with all his personal expenses and occasional presents.

There are seven Arabic scholars, who have the same allowances and accommodations as the Persian scholars. The teacher has forty rupees (£4) a month, and the same perquisites as his colleague.

The institution is stated to have no organisation or discipline, and the course of instruction to be exceedingly meagre.

There are thirty-eight schools of Hindu learning, of which two possess endowments, founded by the same individual, a female; one of which is of sixty, and the other of eight rupees per annum.

The total number of students is 397, averaging ten and a half to each school. They are divided into two classes, viz. natives of the villages in which the schools are situated, and natives of other villages, called foreigners; corresponding to the *internes* and *externes* of the royal

colleges in France. The number of the former is 136; of the latter, 261. The former reside and board at home; the latter board with the teacher, but without making any payment to him. They are generally of a respectable class, not wealthy, but above want.

In a majority of cases, there is a school-house apart from the teacher's dwelling, built at his own expense, and costing from ten to sixty rupees (£1 to £6).

The teachers are Pandits; thirty-seven of whom are Brahmans, and two of the Vaidya or medical caste. They are of all ages. They are in general shrewd, discriminating, mild, and modest. The humility and simplicity of their characters, their dwellings, and apparel, contrast forcibly with the extent of their acquirements and the refinement of their feelings. Their manners and appearance correspond with those of the humblest classes of English and Scotch peasantry; they live, half naked, in huts of the worst kind: yet many of these men are adepts in the subtleties of the grammar of perhaps the most philosophical language in existence; are familiar with all the varieties and applications of their national laws and literature; and indulge in the most abstruse disquisitions in logical and ethical philosophy.

Their income is derived from the presents made to them on the occasion of funeral obsequies, marriages, festivals, &c. to which it is the custom to invite learned men; and the amount depends upon the estimation in which they are held as teachers. The presents consist of articles of consumption, chiefly food; and of money. In the distribution of the latter, a distinction is made between the philologers, or teachers of general literature, the teachers of law, and the teachers of logic; of whom the first class ranks lowest, and the last highest. Whatever the amount obtained, it is from this source that the teachers are able to build school-houses, and to provide food and lodging for their scholars. Several have stated that they have often incurred debt to meet these expenses, and have only been relieved by the unexpected liberality of individual benefactors.

The only expenses to students are books, clothes, and minor personal expenses. The two latter never exceed seven rupees (14s.) per annum. The books are inherited,

or else the student copies those in use. An economical student is sometimes able, with the presents he receives when he accompanies his master to assemblies, both to defray his expenses and to make remittances to his family; but, in general, they require aid from their families, which, however, seldom exceeds four rupees (8s.) per annum.

The division of the teachers into three classes, above noticed, suggests a similar classification of the schools according to the subjects taught in them, which may then be considered separately.

Of the thirty-eight schools, thirteen are for general literature, nineteen for law, and two for logic; while four belong to neither class, and must be individually noticed.

The thirteen schools of general literature contain 121 students; of whom seventy are foreigners, as before described. The scholars enter from the age of seven to fourteen years, and quit from twenty to thirty-two, remaining from eleven to twenty-two years. The teachers state, that they receive as presents from two to thirty rupees (4s. to £3) a month, averaging eleven rupees (22s.) a month each. The students receive, from the same source, from four annas to four rupees a month (6d. to 8s.), averaging one rupee eleven annas (3s. 4½d.) each. The total expense incurred by a student in copying the books used in this course of instruction varies from one to thirty-six rupees (2s. to £3 12s.), and averages thirteen rupees (£1 6s.), making the annual expense about one rupee, or 2s.

The students are expected, on entering, to have a knowledge of Bengali reading and writing, and the two first rules of arithmetic. Hence, learned Hindus having entered with these superficial acquirements, and at an early age, on the study of Sanscrit, and having devoted themselves almost exclusively to its literature, are ignorant of almost every thing else. The studies usually embraced in a full course of instruction are grammar, lexicology, poetry, the drama, and rhetoric; the chief object of the whole being the knowledge of language, as an instrument for the communication of ideas. The above subjects, however, are not all taught by every teacher. Grammar is a favourite study in this district, and the



most extensive and profound treatises on it in the Sanscrit language are those in most general use. On entering a school of learning, a student is at once put to the study of the Sanscrit grammar. This is followed by various supplements and commentaries upon the grammar; simultaneously with which the scholar studies lexicology, or the meaning of single words and of their synonyms. The names of objects, acts, qualities, &c. are classified, and their synonyms given in a work which the students commit to memory, without studying the meaning of its contents; they afterwards read the work and its commentary with the teacher, who explains them. This gives the student a large command of words for future use, either in reading or composition; and it is after some acquaintance with the grammar and the dictionary, that the teacher usually encourages and assists the student to compose, verbally, or in writing, short sentences in Sanscrit.

The first work in verse which is read, is an account of the life and actions of Ram, *so composed as to form a continued illustration of grammatical rules*. This is followed by other works of the same description; as, another history of Ram,—accounts of various wars,—of the lives of different persons, &c. &c. The poetry of the drama is almost wholly neglected in this district. In rhetoric, the first work read is on prosody; and the only other work by which it is followed in this district is on the rules of poetical composition.

The nineteen schools of Hindu law contain 245 students, of whom 164 are foreigners. They enter at from nine to fifteen years of age, and quit at from eighteen to thirty-two, remaining from eight to twenty-three years. The teachers receive as presents from three to twenty-five rupees (6s. to £2 10s.) a month, averaging fourteen rupees, or £1 8s. The students receive from four annas to five rupees (6d. to 10s.), averaging two rupees, or 4s. The expense to the latter of copying the books varies from four to forty rupees (8s. to £4), and averages twenty rupees, or £2.

The teachers of law can, and sometimes do, instruct their pupils in general literature; but, in most cases, the latter complete that course before commencing the study of law. The course extends to every branch of Hindu law.

A curious superstition may be remarked here.—On certain days, such as the 1st, 8th, and 30th days of the waxing and waning of the moon, or when it thunders, &c. the study of the law is specially directed to be suspended; at which times, the students commonly revert to their studies in general literature, which are not at such times prohibited.

The two schools of logic contain each four students, six of these are foreigners. They commence study at ten or twelve years of age, and leave college at from twenty-four to thirty-two; the course occupying from twelve to twenty-four years, including, as in the last class, the preliminary studies. One teacher receives, in presents, twenty-five rupees a month (£2 10s.); and his pupils, two rupees, or 4s.: the other receives eight rupees (16s.); and his pupils, one rupee, or 2s. a month. The expense of copying books in one school is fourteen rupees (£1 8s.), and in the other, fifty (£5); the difference being probably occasioned by the circumstance, that in one case family copies of books are used, which are not possessed in the other.

The course of instruction embraces the reading and explanation of the following works: viz. an introduction to the system of logic, with definitions of terms, qualities, and objects; several works on the necessary or inherent qualities of objects; on inferential propositions; on the definition of classes, or genera; on syllogism; on fallacies; on the proofs of the divine existence, the attributes of the divine nature, and the means of absorption into it; with a treatise on the derivation and meaning of the radical portions of words, and of their suffixes and affixes.

There remain four other schools to be noticed; in three of which the Vedanta, the Puranas, and the Tantra, are respectively studied. The fourth is the medical school, containing seven students, whose studies commence at from twenty-two to twenty-five years of age, and last from five to eight years. The two teachers are Vaidyas, and in high repute as medical practitioners. Neither they nor their pupils receive presents; and the former give not only instruction, but also lodging and food, to their foreigner students gratuitously.

In a general view of the state of Hindu learning in  
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this district, grammar appears to be the only branch of study in which a considerable number of persons have a distinguished proficiency. The majority of the Pandits are superficial men, and would be so esteemed by competent persons among their own countrymen, when placed in comparison with the highest existing standards of native learning. Yet there are a few in high repute, and apparently profoundly versed in the branches of learning to which they have devoted themselves; and in almost every case the cultivation of Hindu learning appears to give a comparatively refined tone of feeling and character to its possessors, which even in some measure extends to their families; for the children of Brahman Pandits are in general bright-looking and intelligent, modest and polite. The system of learned instruction has also a principle of diffusiveness in the means of gratuitous education which it affords: but that principle operates only within the pale of the Brahman caste, except to a limited extent in favour of Vaidyas; and beyond those limits none of the civilising influences of learning are seen in the improved moral or intellectual character, or in the physical condition, of the surrounding humble classes of society. It seems never to have entered into the conceptions of the learned, that it was their duty to do something for the instruction of those classes who are as ignorant and degraded where learning abounds, as where it does not exist; nor does learning appear to have any practical influence upon the physical comforts even of its possessors; for their houses are as rude, confined, and inconvenient as those of the more ignorant, and the pathways are as narrow, dirty, and irregular as those inhabited by the humblest and most despised castes.

These facts confirm what has been previously stated, that the education generally acquired in this district is of a purely mechanical nature, imparting a knowledge of language and words,—exercising the eye, and the ear, and the hand,—strengthening the memory,—and encouraging the superstitious observance of the native religion; but exercising little or no influence upon the moral perceptions of the mind, hedging in the intellect with a barrier of forms and words, and entirely neglecting the

cultivation of the nobler and kindlier feelings of the heart. This radical defect in the system of instruction seems to explain the radical defect of the native character; and hence it follows, that no material improvement of the latter can be expected, and no improvement whatever of the system of education will be sufficient, without a large infusion into it of moral instruction, which shall always connect in the mind of the pupil the knowledge which he acquires with some useful purpose, to which it may be and ought to be applied, not necessarily productive of personal gain or advantage to himself; which shall teach the Hindu pagan the principle of the Christian doctrine,—that we are stewards of God's bounties for the benefit of others as well as of ourselves; and that, of the two great commandments, the second, "which is like unto the first," directs us to "love our neighbour as ourselves."

An English school was established in Bauleah, the capital of this district, in 1833; but was abandoned in the close of the following year from a want of funds. At that time the number of scholars was 134; of whom 85 were learning English, and 49 Bengali. All the Bengali scholars were from Bauleah and its neighbourhood. A majority of the English scholars were not natives of Bauleah, but most of them had relations attached to the courts there.

The Bengali scholars were taught writing, reading, and accounts, in the native way. The English scholars were first taught to read and spell, and afterwards to write, and to translate from English into Bengali. They were next instructed in the simplest rules of grammar and arithmetic; then in Murray's abridgement, and the rule of three; and were afterwards made acquainted by verbal instruction with some knowledge of geography and astronomy. The highest class read English and Ancient History, and an introduction to Natural Philosophy. The subscriptions by which it was supported never amounted to more than 138 rupees (£13 16s.) per month, and had fallen to eighty-six rupees (£8 12s.) when it closed, in consequence of several friends to the institution having left the station. The subscribers were

public functionaries, indigo planters, zemindars, and native officers of the courts; Christians and non-Christians in nearly equal proportions.

In July 1834, this school was found in a very inefficient state, owing to the want of superintendence over the teachers and over the system of instruction.

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### *Female Education.*

The state of education among the females must now be noticed. With a few individual exceptions, they receive no instruction whatever. The notion of sending them to school never enters into the minds of the parents, and they are equally deprived of domestic instruction. A superstitious feeling is alleged to exist in the majority of Hindu families,—principally cherished by the women, and not discouraged by the men,—that a girl taught to write and read will soon after marriage become a widow; and a feeling is entertained that a knowledge of letters promotes intrigue. These fears combine to deprive the sex of all instruction; so much so, that if a girl is observed imitating her brother's attempts at penmanship, she is expressly forbidden to do so, and her attention is drawn to something else. Zemindars are generally exempt from these superstitious feelings, and instruct their daughters in the elements of knowledge; although they are unwilling to admit the fact. They hope to marry their daughters to persons of wealth and property; and they perceive that without a knowledge of writing and accounts their daughters will, in the event of widowhood, be incompetent to manage the estates of their deceased husbands, and will unavoidably become a prey to the interested and unprincipled. The Musulmans participate in all the prejudices of the Hindus against the instruction of their female children; besides, their poverty generally precludes them, if willing, from educating their children.

Hence it may be said that the whole female population of Nattore, amounting to 94,717, of whom 16,792 are between five and fourteen years of age, are wholly without education.

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With reference to the state of education, it will not be without interest to notice the state of native medical practice, in the improvement of which the earliest effects of civilisation are generally visible.

The number of those who may be called general practitioners, and who rank highest in the profession, is 123, of whom 89 are Hindus, and 34 are Musulmans. Very few of these are professionally educated; but Mr. Adam states that the only difference to be observed between the educated and uneducated classes is, that the former prescribe with greater confidence, and use the original authorities in Sanscrit instead of imperfect translations. The mode of treatment for each class of disease is fixed and invariable. The symptoms are compared with the descriptions in the standard medical books; and, when the disease is identified, the prescribed remedy is strictly followed, for it would be deemed a most presumptuous act to depart from the ordained prescriptions. Both vegetable and mineral medicines are administered.

The next class consists of village doctors, of whom there are 205. These have not the least semblance of medical knowledge, and, in general, limit their prescriptions to the simplest vegetable preparations, either preceded or followed by the pronouncing of an incantation, and by striking or blowing upon the body. This class includes persons of both sexes, mostly Musulmans.

There are 21 small-pox inoculators, for the most part Brahmans, but uneducated and ignorant, exercising merely the manual art of inoculation. Besides these, there are no less than 722 snake conjurors. Few villages are without one of these individuals, and in some villages there are as many as ten. They profess to cure the bites of poisonous snakes, which are very common in this neighbourhood, by means of incantations or charms. They receive no direct payment for the performance of their ceremonies or alleged cures; but in return they possess substantial benefits in a piece of land granted to them by the inhabitants, with various privileges and immunities. They have great influence over the minds of the people. If a quarrel takes place, their interference will quell it sooner than that of any one else; and when they require the aid of

their neighbours in cultivating their plot of ground, or reaping its produce, it is always more readily given to them than to others. To this class must be added another, containing about a dozen "gifted" persons called Guni, who are believed to possess the power of protecting the crops from hail-storms. For this purpose, when there is the prospect of a hail-storm, one of them goes out into the fields belonging to the village, with a trident and a buffalo's horn; the trident is fixed in the ground, and the gifted makes a wide circuit round it, running naked, blowing the horn, and pronouncing incantations. It is the firm belief of the villagers that by this means their crops are protected from hail-stones. Men and women follow this business; and this, as well as the other superstitions, are common both to the Hindus and the Muslims.

These details, although comparatively unimportant in themselves, help to afford an insight into the character of the humbler classes which form the great mass of the people, and to exhibit the low degree of mental cultivation which exists among them.

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It now remains to recapitulate the principal facts mentioned in the Report. It appears, first, that the females, with very few exceptions, receive no education whatever; that, of the male adult population, only ten per cent. possess even the slightest degree of instruction; that, of the males between five and fourteen, only eleven and a half per cent. are receiving instruction; that, if the males under five be added, this proportion is further reduced to less than six and a half per cent.; that, of the whole population, only four and a half per cent. possess or are receiving instruction; and lastly, that the quality of the education given is of the most contracted and inefficient character.

It has been shown that both the Hindu and the Muslim codes of law impose upon parents the obligation of instructing their children. The founder of the latter creed has pointed out the degree of knowledge which he considered every individual ought to possess. In direct-

ing that every child, even at a very tender age, should be made in an initiatory lesson to examine and pronounce the letters of the alphabet, the letters used in computation, the introduction to the Koran, and certain portions of that work, he seems clearly to show that, in his opinion, a knowledge of reading, computation, and religion, is necessary to every individual, and that it is the duty of all parents to afford instruction on these points to their children. Nor did he leave this matter to the option of the parents. He, as well as the founder of the Hindu law, commanded by express precept that every child should be early instructed; and further evinced his profound knowledge of human nature, and of the proneness of men to postpone and ultimately evade their duty, by fixing the exact time at which the child's education should commence.

And is there aught, it may be asked, in the Christian dispensation which removes or lessens the force of this duty, acknowledged and acted upon by the Pagan and Mohammedan legislators? Have we not the divine authority to "search the Scriptures," and how can the ignorant and unlearned, who can neither read nor understand, obey this precept?

It is gratifying to learn that the government is now occupied in endeavours to improve the moral condition of the population; that it has instituted an inquiry into the state of education in Bengal "with a view to ulterior measures;" and there is reason to hope that the results will lead it to adopt some efficient steps to improve and elevate the lower classes of the people, and to qualify them to appreciate the rights, and discharge the obligations, of British subjects.

Circumstances combine to give success to the attempt. The religion of the natives, their ancient habits and present feelings, unite to render the task comparatively easy; and, even with respect to the imperfect and inefficient schools and means of instruction at present in existence, Mr. Adam remarks, that, "however remote the best of them may be from purposes of practical utility, and however unfamiliar to our minds as instruments for the communication of sound knowledge, they present, without



exception, organisations which may be turned to excellent account for the gradual accomplishment of that important purpose ; and that so to employ them would be the simplest, safest, the most popular, the most economical, and the most effectual plan for giving that stimulus to the native mind which it needs on the subject of education, and for eliciting the exertions of the natives themselves for their own improvement, without which all other means must be unavailing."

RAWSON W. RAWSON.

## STATE OF EDUCATION IN THE ISLAND OF JAMAICA.

THE apprentice population of the island of Jamaica, according to the returns made to the House of Assembly in 1834, for the guidance of the Commissioners of compensation, amounted to 347,921 : no census of the remaining population has been made ; but it was supposed, prior to 1834, that there were 30,000 whites and 70,000 free coloured persons in the island. Thus the total population is about 447,921. The island is divided into three counties, which contain twenty-one parishes.

It appears from a report of Mr. Latrobe, who was sent out by the British government, in the early part of 1837, to inquire into the state of education in the West India colonies, that, in the summer of that year, 541 schools existed in this island. Of these,

|     |                          |
|-----|--------------------------|
| 183 | were public day schools, |
| 139 | „ Sunday schools,        |
| 95  | „ evening schools,       |
| 124 | „ private day schools.   |

These schools are very unequally distributed over the island. In the parish of St. John, the proportion of scholars to the whole apprentice population does not exceed one and a half per cent., and in seven other parishes it does not exceed five per cent. ; while in five it varies from fifteen to twenty per cent. ; but in some, at least, of these latter the proportion would be lowered considerably if the white and free coloured inhabitants were included. The coast in general, and the adjoining districts occupied by the sugar estates, usually possess the largest number of schools, though in several large and thickly populated tracts no schools whatever exist ; but the upper and mountainous districts are for the most part much neglected. One district is noticed in which there is an apprentice population of 4000 individuals, who are from eight to ten miles distant from either a school or a church.

The total number of scholars on the books was 42,766, of whom 38,754 attended public schools, and 4,012 attended private schools. The average attendance of public scholars was 30,541, being a diminution of twenty-one per cent. upon the number on the books; but with respect to both these numbers it is stated, that, from the prevalent want of system in recording the names of pupils entering and attending the schools, there is reason to believe that they are somewhat over-rated, and would give rather too favourable an impression of the amount of education in the colony. They are as perfect however as they can be made, and will serve at least to show the maximum amount of persons receiving education, which, in proportion to the total population, is only 9·5 per cent.

As the number of adult scholars, who are very numerous, is not separately recorded, the proportion of the youth receiving instruction cannot be shown; but, with respect to the free children of apprentices, their number according to the returns of 1834 was 38,754, and the number now attending the day schools is 8,321, or 21·5 per cent.: but this proportion will be diminished by taking into account the increase in the number of this class of children since 1834.

The number of scholars attending each class of public schools is as follows :—

|              | On the Books.           | In Attendance.         |
|--------------|-------------------------|------------------------|
| Day scholars | 12,580 = 32·4 per cent. | 9,789 = 32·1 per cent. |
| Sunday do.   | 20,870 = 53·9 do.       | 16,806 = 55·0 do.      |
| Evening do.  | 5,304 = 13·7 do.        | 3,946 = 12·9 do.       |
|              | <hr/> 38,754            | <hr/> 30,541           |

|                                       |                |               |
|---------------------------------------|----------------|---------------|
| The average attendance in each of the | Day schools is | 53.           |
| "                                     | "              | Sunday " 121. |
| "                                     | "              | Evening " 41. |
| "                                     | "              | Private " 32. |

By far the greater proportion of the day scholars consists of free children of apprentices, and of the children of those who have become free by purchase since 1834. The first class amounts to sixty-six, and the latter probably to nine per cent.; of the remaining twenty-five per cent. no inconsiderable portion consists of the children of poor free coloured people and Maroons.

The Sunday and evening scholars are chiefly young or adult apprentices. Of the former, few, if any, are to be found in the day schools; and this, perhaps, of all classes of the community, is the one which enjoys the scantiest proportion of instruction. In both the Sunday and evening schools the more advanced day scholars are of great use; and, in the country, many of these schools are conducted almost entirely through their agency.

Two hundred and seventy-four of the schools are supported by missionary or other charitable societies, and are superintended or conducted by their agents; eighty-seven are supported by the bishop of the island or by the parochial vestries, aided in a few instances by endowments, and in others by the Society for the propagation of the Gospel. Fifty-six are maintained by proprietors of estates; and 124, as stated before, are private schools.

The following table exhibits the number of schools connected with each society or other body:—

| The bishop, parish, or trustees, including the Society for the propagation of the Gospel, . . . } | Day.      | Sunday.   | Evening. | Total.    |
|---|-----------|-----------|----------|-----------|
|   | 47        | 34        | 6        | 87        |
| Proprietors of estates, . . .   | 23        | 8         | 25       | 56        |
| Church Missionary society, .  | 25        | 6         | 7        | 38        |
| Wesleyan Missionary society,  | 2         | 28        | 5        | 35        |
| Moravian do. do. .  | 18        | 8         | 7        | 33        |
| Ladies' Negro Education do. .   | 7         | 3         | 2        | 12        |
| Baptist Missionary do. . .  | 17        | 25        | 9        | 51        |
| London do. do. .  | 8         | 5         | 4        | 17        |
| Scottish do. do. . .  | 18        | 10        | 16       | 44        |
| Other native societies or religious bodies, . . . . . }   | 2         | 3         | —        | 5         |
| Trustees of the Mico charity, .   | 16        | 9         | 14       | 39        |
|   | <hr/> 183 | <hr/> 139 | <hr/> 95 | <hr/> 417 |

In most of these schools no remuneration is taken from the scholars; but, in some, a small amount, varying from fivepence to tenpence currency, equal to threepence and sixpence sterling, per week, is taken from those who are able or willing to pay it: but even in the instances of those charities in which the principle of payment is established as a general rule, the demand is not enforced, and no child is dismissed for non-payment.

All the above charities have received assistance from the grants of money made by the British parliament in

the years 1835 and 1836, and are extending their operations with various degrees of rapidity. It is noticed in the report as a subject for regret, that these bodies have no communication with one another, and are generally in utter ignorance of each other's proceedings; so that, in several instances, two and even three societies have fixed upon the same locality or neighbourhood as the site of a new school, and have obtained grants from the government for the special and limited purpose of building there.

With respect to the nature and quality of the instruction given in the existing schools, it is stated that the subjects taught in the day schools are chiefly reading, and what is termed the "common branches," which appear to include reading, writing, and arithmetic only; for grammar, geography, and history are noticed separately: these latter are taught in a small number of schools. The outlines of general science are taught in four, Latin in two, and needlework and straw-plaiting in a few. In the Sunday schools, reading and the catechism are taught; and in the evening schools chiefly reading alone. In one Sunday school it is stated that instruction is given in needlework and *gardening*.

The parochial schools unconnected with the bishop, whether endowed or not, are with few exceptions lamentably inefficient for the purposes of education, whether as regards the extent of their means, the principles upon which they are conducted, or the attainments and character of the teachers. Nevertheless, since 1834, the attention of the vestries has gradually been attracted to the state of these schools; and, in many parishes, measures are contemplated, or are actually in force, to remedy this evil.\*

Of the private schools there are few, except in the city of Kingston, or in some of the larger towns, that rise to the humble rank of dame schools in England; the character of the instruction being of the most limited description, and in many being confined to sewing and working. Of

\* The amount annually expended by the vestries of parishes in Jamaica for the support of schools was, in

|      |       |      |        |
|------|-------|------|--------|
| 1832 | £9034 | 1835 | £ 9776 |
| 1833 | 9595  | 1836 | 10692  |
| 1834 | 9592  |      |        |

the total number of these schools, more than two-thirds are in the city of Kingston; viz. eighty-six out of 124, containing 3,245 out of 4,012 scholars. Several of them are of high and established respectability; eight are described as superior schools; but there are few that offer the means of acquiring more than the common branches of education, and a large proportion confine instruction to the mere rudiments. Several of them are described as mere work schools. Eleven are Jewish schools.

The deficiency of private schools of a superior order, in which the higher classes of the island could obtain a liberal education, and, still more, the want of a college or some other public institution of that nature, is severely felt throughout the island.

The estate schools are at present few in number, when compared with the wants of the population; but the subject begins to engage the attention of many influential men in the colony, and it is probable that this class of schools will increase rapidly. There is undoubtedly a growth of interest in the public mind on the subject of the education of the lower classes, and an increasing conviction of its necessity for the welfare of the island; which is proved by the fact, that more than one-half of the existing schools were established in the years 1836 and 1837.\* Ancient prejudices are fast decaying, and it

\* The following table exhibits the years in which the existing schools were established :

| Years.            | Day. | Sunday. | Evening. | Total. |
|-------------------|------|---------|----------|--------|
| 1711              | 1    | —       | —        | 1      |
| 1736              | 1    | —       | —        | 1      |
| 1744              | 1    | —       | —        | 1      |
| 1804              | 1    | —       | —        | 1      |
| 1806              | 1    | —       | —        | 1      |
| 1811              | 1    | —       | —        | 1      |
| 1817              | 1    | —       | —        | 1      |
| 1822              | 1    | —       | —        | 1      |
| 1823              | 2    | 1       | —        | 3      |
| 1824              | 1    | 2       | —        | 3      |
| 1825              | 1    | 2       | —        | 3      |
| 1826              | 2    | 1       | —        | 3      |
| 1827              | 6    | 1       | —        | 7      |
| 1828              | 3    | 3       | —        | 6      |
| 1829 <sup>c</sup> | 6    | 7       | —        | 13     |
| Carried over      | 29   | 17      | —        | 46     |

is fully expected that suitable measures for promoting education will be adopted by the legislature in the present session of the House of Assembly.

Mr. Latrobe does not give any decided opinion as to the actual efficiency of the remaining schools, which form the great majority of those in existence; but he states, that considering the recent establishment of most of them, and the difficulty and uncertainty that attend all first efforts under the circumstances of the island, he has no hesitation in saying, that the promises held out by all is sufficiently encouraging.

It is worthy of notice, that, in Kingston, instruction to a considerable amount is furnished to the poorer classes by itinerant teachers who move about from house to house. Among these are a number of the elder children from the day schools, who frequently employ a portion of their leisure hours in instructing adults, and others, who have not the time and opportunity to profit by the regular schools. Many of the children thus employed earn from threepence to one shilling currency per week for each pupil, and are enabled from this source to clothe themselves and to assist their families.

*It is a remark universally made throughout the island, that the children of the coloured classes of every shade show a remarkable facility for the attainment of the rudiments of those branches in which they are instructed. This is more especially the case with writing and arithmetic;\* and in*

| Years.         | Day. | Sunday. | Evening. | Total. |
|----------------|------|---------|----------|--------|
| Brought over—  | 29   | 17      | —        | 46     |
| 1830           | 6    | 5       | 2        | 13     |
| 1831           | 1    | 2       | 1        | 4      |
| 1832           | 10   | 1       | 2        | 13     |
| 1833           | 1    | 9       | 1        | 11     |
| 1834           | 10   | 10      | 1        | 21     |
| 1835           | 24   | 19      | 9        | 52     |
| 1836           | 50   | 33      | 35       | 118    |
| 1837           | 45   | 30      | 28       | 103    |
| Date not given | 7    | 13      | 16       | 36     |
| Total          | 183  | 139     | 95       | 417    |

\* It is the same with the Irish. Experience has proved that instruction in the rudiments of arithmetic is one of the most efficient agents in inducing them to apply themselves to study, in arousing their curiosity, and exciting in their minds a spirit of inquiry and a thirst after knowledge.

*these branches the progress made in a very limited time in the well-conducted schools is truly extraordinary.* In reading, the proficiency is usually not so striking; but this may be attributable in a great degree to the defective education of the teachers themselves.

With reference to the hindrances and difficulties which lie in the way of education in the island, the principal has been nearly, if not entirely, removed. All active opposition on the part of the authorities or of influential individuals has ceased; and the great change which has taken place in public feeling on this subject, and in the opinions and conduct of many, who were, up to a recent date, foremost in opposition, affords every encouragement to the friends of education at home and in the island.

Still there are the following obstacles:—first, the great uncertainty in the attendance of the scholars, and the too general insensibility of the parents to the value of education. There are few schools which can pretend to a full average attendance on more than three days in the week. On Monday, Friday, and Saturday, the children seldom attend. It is observed that the attendance in the districts covered by pens or coffee plantations is more regular than in those occupied by estates.

This irregularity is increased by causes incidental to the climate, and to the natural features of the country. Periodical scarcity of provisions; sickness during certain months of the year; and rains which, by their violence, suddenly cut off communication in the midland and upper districts, will continue to check the steady education of the children during several months of the year.

Another difficulty which is severely felt at present is, the want of properly qualified teachers. The total number of teachers is 381; of whom 124 are conductors of private schools, and 257 are salaried teachers in the public schools. Of the latter number 153 are males, and 104 are females, who may be divided into four classes; viz.

1st. Europeans sent out from England by the societies and by individuals.

2nd. Whites engaged in the colony.

3rd. Adult coloured persons born in the island.

4th. Young persons who have received their education, in part at least, in the normal or larger schools.



No decided opinion is pronounced with respect to the two first classes; but as regards the two last, who constitute two-fifths of the whole number, viz. forty-one males and sixty-one females, it is stated that experience has shown that few are qualified for the proper discharge of their duty, and hardly one-fourth are fitted to conduct a school of any description beyond the mere rudiments.

This deficiency of proper teachers has led to the recent establishment of three normal schools. The pupils in these schools consist generally of such individuals as are recommended by the superintendents of the various schools in different parts of the island connected with the respective charities, as fitting subjects for ultimate employment as teachers. In one school they are maintained at the cost of the Society, and remain from the age of eight or ten until they are old and experienced enough to become assistant teachers. The prospects of this school, which is about seven miles from Kingston, are stated to be very encouraging.

The salaries of teachers differ very much, each society having its own scale. They vary, in each class, as follows:

|           |   |   |           |   |
|-----------|---|---|-----------|---|
| Coloured. | Males unmarried, from £70 to £140 currency per annum. |   |           |   |
|           | Females   | „ | 30 — 80   | „ |
|           | Married couples                                       | „ | 250       | „ |
| White.    | Males unmarried „ 100 — 300                           |   |           |   |
|           | Females   | „ | 80        | „ |
|           | Married couples                                       | „ | 150 — 420 | „ |

£10 currency per annum may be considered the common salary of a teacher in an evening school.

Considerable stress is laid upon the expediency of uniting, as far as possible, lessons of active industry with other branches of instruction, and of inculcating by precept and habit the necessity of honest labour upon all classes under tuition.

It cannot be denied that the above statement affords a lamentable picture of the state of ignorance which exists among the negro population of one of the oldest and finest of our colonies; but, if the well-known circumstances of that island be taken into account, it is, perhaps, more favourable than might have been expected.

RAWSON W. RAWSON.

## REPORT OF A VISIT TO THE MODEL SCHOOL OF THE BRITISH AND FOREIGN SCHOOL SOCIETY IN THE BOROUGH ROAD.\*

IN the fifth volume of the Quarterly Journal of Education (1833) there is so fair and full an account of the British and Foreign School Society, and of the nature and value of the instruction given at the normal school established by the society in the Borough Road, Southwark, that it is scarcely necessary to do more than refer our readers to that paper, in order that they may see how much has been accomplished there, notwithstanding the adverse circumstances affecting all attempts at educating the poor of various religious opinions in this country. As, however, some passages in the previous publications of this Society have been considered as unfairly disparaging the efforts of the British and Foreign School Society, and the success of those efforts, the Editor requested the writer of the present article to examine the school, and make such a report as in his opinion the facts justified.

However useful a general investigation of the transactions of the British and Foreign School Society, and a review of the state of its schools throughout England, may be, it certainly is not the object of this paper to enter into so large a field. Its intention is to show what the system of instruction recommended by that society is capable of effecting, by showing what it has effected, and is effecting, with regard to the children who frequent its model school.

The Borough Road school is attended by from 400 to 500 children, many of them belonging to the poorest classes in London. The school hours are from nine in the morning until twelve, and from two in the afternoon until five. It is under the superintendence of a master, who is assisted by a number of young men who are learning the system of instruction.\* Two things must be perpe-

\* It is not admitted on all hands that these pupils, who are in training to become teachers, do afford assistance; nay, it is even said that some impede the business of the school.

tually borne in mind while examining this school. 1st. That the problem to be solved in it is, not as in schools for the opulent classes, what is the greatest quantity of information which can be communicated to the scholar ; but how much instruction can be given with the least possible outlay of money. 2ndly, it must be remembered that whereas the education of children of the opulent classes is, in most cases, systematically pursued during a series of years, and, if not encouraged, at least it is not opposed by the influences of home ; the instruction of the children at the Borough Road school never, in the most favourable circumstances, extends beyond a very few years, and during these it is interrupted by a variety of impediments arising out of the poverty of the children.\* The children are often kept at home because their clothing is insufficient to resist the inclemency of the weather : they are far more subject to sickness than young people well clad, wholesomely and sufficiently fed, dwelling in airy streets and well-ventilated houses, and carefully watched with regard to their cleanliness and to any symptom of indisposition. Again, they are taken away whenever an opportunity is offered them of earning their livelihood during a few months, or even weeks ; and this interruption occurs especially to the cleverest boys,—to those, in short, on whom the reputation of a school is principally built. Above all, the homes of the poor are usually a great impediment to education. The children are often confined to one small, inconvenient, unfurnished room with their parents, and, perhaps, younger children ; sometimes, (as the inquiries instituted by this Society show†) sharing that room with another family : they are without books, or if these are lent to them, they are without the quiet necessary for reading ; they are unassisted by the superior information of parents or governesses, to which their more fortunate brethren are solicited to resort ; and the topics which they hear discussed at home can tend little to their improvement.

If, notwithstanding all these discouragements, the Borough Road school has imparted to the children so cir-

\* The average attendance of each child is only one year.

† See the first publication of the Society, page 338, 359, and especially page 342.

cumstanced, not only as much, but far more knowledge of all sorts than children of the opulent classes possess at the same age, undoubtedly the system of instruction used at that school is well worthy of the most serious attention.

The following notes are the result of three recent visits ; two paid to the school in the morning, and one in the afternoon. During these visits, the writer was left to his own discretion as to the course and the subjects of his examination ; sometimes the master was with him in order to remove any obstacle which might have arisen to his progress, and a monitor was generally beside him. From Mr. Dunn, the secretary of the society, and from Mr. Crossley, the master of the school, to both of whom he distinctly explained the ultimate object of his visits, he received every possible facility ; and he gratefully bears witness to the readiness with which they invited and assisted his scrutiny of the proceedings in the school.

The school-room is a long square, capable of containing more than 500 boys ; at one end of it is a raised platform, and the centre of the room is occupied by desks and benches. The walls are hung with reading-lessons, maps, and drawings ; and semicircles, of which the walls form the chord, are drawn at small distances from each other along both the longer sides of the room. Round these semicircles, divisions,—or, as they are termed, drafts,—containing eight children each, were placed ; learning, some to read, others to spell words varying from four letters to as many syllables. A monitor, selected on account of his attainments and temper from a higher class, presides over each draft ; and through this monitor the greater part of the information which the children receive is conveyed. The monitors, like the under-masters and ushers in other schools, seemed to differ in merit. Some of the youngest obviously went faster than the slowest of their little scholars, and assumed that to be understood which did not appear to the writer to have been so ; some of their definitions too were insufficient : but all maintained their authority ; all showed a perfect command of temper ; and, by far the greater part, a surprising facility of illustration, and of associating to the subject immediately under discussion others connected with it.

The process of teaching spelling is for the monitor to point out a word on the board and to spell it, showing each letter as he names it: he spells it again, and the class repeat the letters after him; he calls on various children to point out the letters composing the word, then he explains its meaning, and the class repeat his definition; afterwards he gives all the information which occurs to him relating to the word, putting his instruction as much as possible in the form of interrogatory.

The following are some of the words which the writer heard, or pointed out, as he went from draft to draft.\* *Farthing?* a coin, the fourth of a penny. How many are there in three-halfpence? What is it made of? What is copper? What kingdom does it belong to in nature? How many kingdoms are there? Where do metals come from? *Spell mine.*—*Soap?* a greasy substance. What is it used for? This definition was obviously inadequate, and the writer wished to see whether it prevailed throughout the school; a boy in a higher class defined soap to be a mixture of alkali and grease.

The writer selected a class of boys, none of whom were more than nine years old. These he himself examined upon the words which occurred in the lessons before them. The monitor of this class was ten years old; he had been two years in the school, and was a boy of great intelligence. The writer singled out particular boys to answer each question; but was often frustrated by the eagerness with which all the class pressed forward to answer. *Parable?* a story.—Are all stories parables? No; it is a story in which one thing is compared to another—especially things earthly to things heavenly. Mention three or four parables. The sower; the prodigal

\* As Mr. Coates has had more ample means than the Editor of ascertaining whether or not the mode of learning the meaning of words adopted at the Borough Road School is effective, the Editor is desirous of stating that the instances now adduced have caused him to change the opinion expressed by him on the subject at page 173 of the first publication of the Society, and he regrets that he did not himself investigate more instances before drawing his conclusion. Nevertheless, the remarks which he made in the article in question were the result of personal examination of the school, and as they include subjects not noticed by Mr. Coates, the Editor thinks it fair to direct the attention of the reader to them.

EDITOR.

son; the unjust steward; the rich man and Lazarus. *Miracle?* Something beyond human power. Mention some.—Who wrought them? The Prophets; our Saviour, and his Apostles. Did they all do so in like manner? [The monitor asked this question.]—No; Christ wrought miracles of his own power; the Apostles, through the power of Christ. What makes you think so? Our Saviour said, “Arise! take up thy bed and walk;” the Apostles said, “In the name of Jesus of Nazareth, I, &c.” *Mediator?* One who is placed between.—An instance? Our Saviour. Between whom did he mediate? God and man. Why? Because man had sinned against God. What is a sin? 1st answer.—Doing that which hurts others. 2nd.—Doing that which God has forbidden. Mention sins.—Lying, stealing. Why is lying a sin? 1st answer.—Because nobody will know when you tell the truth. 2nd.—Because it leads others wrong. 3rd.—Because God has forbidden it. Where? “Thou shalt not bear false witness against thy neighbour.” “Lie not one with another,” &c. Then followed a similar examination about theft, which elicited the history of the ten commandments.\* The writer then put to the class some simple questions upon arithmetic; for instance:—If eight slates cost 8d. each, how much would they all cost? If each cost 8½d? These were answered correctly.

At the farther end of the school, classes were copying maps, geometrical figures, animals, and flowers. A boy of ten years old drew from memory an outline of Europe; when he had got to Spain, he pointed out that he had drawn the northern part upon too large a scale for the board, and must therefore crowd the southern. Eight or nine boys in the neighbourhood were then examined by the writer, whose questions, notwithstanding his efforts to pick out particular boys, were generally answered by all. One or two fingers sometimes pointed wrong, but

\* It was obvious that no Unitarian child could frequent this school without learning things inconsistent with the religious opinions of his sect; nor can a Unitarian attend the school for the sake of learning the system of instruction without hearing and teaching such things. That it would be possible to reconcile religious instruction to the opinions of a Unitarian, and yet leave enough to satisfy any other class of Christians, the writer is by no means prepared to affirm; he only states the fact as he found it: *a fortiori*, Jews are so far excluded.

the proportion of error was never greater. The following are some of the questions:—Where is London? Where York? Vienna? On what river is Vienna? Trace the Danube. Where is Gibraltar? What is opposite to Gibraltar? What is that sea? What is the meaning of Mediterranean? Where is the Loire? Where Dublin? Cork?

Another boy drew a map of England, which gave rise to a more strict examination.

A boy, eleven years and a half old, had been drawing an air-pump; the writer sent him away, and selected three others, one eight years and a half, the other two ten years old, to explain it. Mr. Crossley examined them. They analysed the whole; showed the position of those parts which the drawing could not represent, explained the nature of the lever used, the form described by the handle, the use of the cog-wheel, and the reason for the form and strength of the receiver. The boy who had drawn the pump, drew, at the writer's request, without a ruler, a perpendicular line one foot long; he then divided it in half: a foot rule proved the line to be perfectly straight, to be eleven and a half inches long, and to be divided precisely in half. Boys were drawing the curves shown in the section of a cornice, and in the bases of pillars. One was drawing a diagram in optics; and a class of seven boys was busy upon a drawing of a plant in flower. This class was examined by their monitor; the writer selecting the boys who should answer the questions. They analysed the whole plant, explaining the uses of every part, from the root to the pollen: they analysed and explained the Greek and Latin technical words,—such as *monopetalous*, *polyandrous*, *bifoliate*; and they traced the progress of vegetation from the bud to the seed, and so on to the flower again. They showed too the analogy between a tree and a plant.

In order to satisfy the curiosity of a Roman Catholic clergyman from Alsace, who accompanied the writer on one of his visits, the children suddenly sang, in parts, two or three simple melodies. The writer was informed by his friend that the singing was good; it certainly was very pleasing. They then, at the word of command, took their places at the desks, and went with great

rapidity through the evolutions, which they practise in commencing and concluding the labours of the school.

Having thus made himself fully acquainted with the ordinary operations of the school, the writer was desirous to learn what was the quantity of information really obtained by boys who have been sufficiently long in the school to be a fair test of the system. For this purpose, he was allowed to have in a separate room about fifty boys, of at least two years' standing; from these he selected twelve of the eldest, and sent them away; the rest he examined. Sometimes Mr. Crossley was present, and two monitors were constantly in the room; but no one interfered, excepting at the request of the writer, who selected the order of subjects, and the boys to answer.

About twenty of the boys read two chapters from the Scriptures, each taking two verses; they read clearly, slowly, without a tone, and with peculiarly good emphasis: with the exception of three boys who pronounced the *a* ill, their pronunciation was free from the peculiarities of Londoners; the aspirate was properly observed, and the *i* not prolonged. They underwent a very short examination as to the meaning of the words—*e. g.* *Hypocrites*—Those who seem to be virtuous and are not. *Alms*—Money given for charity. Must alms be money? No; clothes, instruction, advice, may be alms. *Patience*—Enduring a long time—suffering without murmuring. *Charity*—Kindness, goodwill towards men. They answered, too, concerning the nature and history of the Scriptures—*e. g.* the Pentateuch, the Prophecies, the Gospels, the Acts.

In the mean time, a boy had drawn a pump upon a black board, and questions were put to the class, which they answered correctly. The writer made a note of the following questions, which, at the risk of being wearisome, he enumerates, in order to show the fullness and accuracy of the knowledge imparted to these children. What are the principal mechanical powers? What is a lever? What is the meaning of inflexible? How many levers are there? Give instances of them. What may a screw be resolved into? How do you ascertain the power of an inclined plane? Make a diagram to illustrate this. Then the pump was accurately described; the reason was



given why water rises in a vacuum; hence arose a description of the barometer. The pump was converted into a forcing pump; its mode of action was described, and instances given of its application. A syphon was also drawn and explained, and its applications instanced.

How many square yards are there in a field 376 yards wide, by 432 yards long? This question was answered without a slate by many boys far sooner than the writer could work it on paper. What is the cube of 376,482? this was answered in less than a minute: and when the writer expressed his admiration of this and similar feats of mental arithmetic, other boys in the school were mentioned to him, (as indeed had been the case in other subjects,) whose proficiency was still more surprising; these, however, he declined to examine, conceiving that he had already taken the fairest method of testing the value of the methods used in the school.

Four boys drew maps of Asia Minor, and many pointed out by what was on the map, and by dots supplied what was not, the course taken by St. Paul in his journeys. The boys enumerated all the countries they would have to traverse in travelling round the globe westward from Alexandria. They were then directed to a map of England without names. They pointed out the principal sea-ports, and answered the following questions:—Where is Flintshire? How is it surrounded? Where is Manchester? What is it famous for? Where Berwick? Where York? What great battles were fought in Yorkshire? [This question was put by a monitor.] The answer was—Towton, York, Marston Moor. When and between whom was each of these fought? Here some confusion arose in the boys' minds, which was unravelled by their being asked, who was Margaret of Anjou? They then explained the origin and result of the wars of the Roses, and of the great Rebellion, and fixed the dates of both. They were then asked, and some answered correctly, the following questions:—Who was William the Conqueror? The date of the battle of Hastings? Who succeeded him? Who was Queen Elizabeth? Whose daughter was she? Who succeeded Henry VIII.? Why did not Queen Elizabeth? What happened in Henry VIII.'s time? Why did James II. abdicate? In the answer

to both these questions, the word "Popery" was used. Who was the Duke of Marlborough? In whose reign did he live? What good did his battles do? After a little deliberation the boy answered with considerable naïveté, "None that I know of, sir." Where did Nelson die? When? Where is Trafalgar? Whom did Napoleon Bonaparte succeed? Here the boys naturally enough were at fault.

How many Greek orders of architecture are there? Mention the parts of a column?

It will be observed that this examination comprises reading, drawing, arithmetic, mechanics, geography, history, botany, morals, religion; and it proves, to the perfect satisfaction of the writer, that the things taught at the Borough Road School are numerous, that they are immediately useful to the boys in the station of life to which they are destined, and are well qualified to raise them from that station to a higher: it proves too that the subjects are thoroughly and efficiently taught, well understood, and singularly well retained. All this is done, not only without corporal punishment, but apparently without any punishment, certainly without harshness. The boys flocked about the master, and were uniformly cheerful, open, and respectful in their demeanour.

It is not the object of this paper to inquire whether the monitorial system is better or worse, in all circumstances and for all sorts of instruction, than other systems of teaching. Nor is it very possible to ascertain whether in fact the success of the Borough Road School is or is not solely due to the singular and acknowledged ability of Mr. Crossley, its master. But it would surely be very rash to assert that the results, which are here attempted to be described, have been produced, not by the system of the school, but in spite of that system; and that the 500 poor boys who, notwithstanding all the impediments peculiar to their condition, are learning so much, could learn far more by other methods of instruction. Certainly there is nothing in M. Cousin's report of the Dutch schools which would justify such a conclusion, although he displays abundant zeal in opposition to the monitorial system.

When the writer compares with the acquirements of  
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these poor boys the state of ignorance on every one of the subjects comprised in the foregoing notes which he remembers to have prevailed twenty years ago among his schoolfellows of far maturer years, in one of the most famous and best endowed public schools in England, he knows not which has most excited his surprise—the worthlessness of the education of the opulent, or the skill, judgment, and perseverance which have brought the Borough Road School to its present state.

THOMAS COATES.

SCHOOLS FOR THE INDUSTRIOUS CLASSES;  
OR,  
THE PRESENT STATE OF EDUCATION AMONG  
THE WORKING PEOPLE OF ENGLAND.

*The Charity School System.—Sunday Schools.—National Schools.—British Schools.—The Monitorial System.—Infant Schools.—Evidence of Juvenile Witnesses.—Deductions.*

THE most serious objection that has yet been urged against a national provision for the education of the people is, "that it would check, and finally put a stop to, the working of the voluntary school system, and throw the whole burden of existing free schools upon the Government." We are told that "the effect of every grant is to reduce the amount of the donations and subscriptions by which schools are generally supported." For such a result it is necessary to be prepared. Private individuals of course relax in their exertions when the subject is taken up in a quarter able to render much more powerful and efficacious assistance than they can afford; and it is therefore reasonable to conclude, that whatever money may be voted in aid of free schools, more will be required, until the full sum necessary for their support shall be supplied from the same source, or raised by means of local taxation.

Looking at the question as one of political economy, it is of very little importance by which mode the funds for education may be raised. Whether subscribed by the public, (supposing the public willing to contribute to the full amount required,) or paid in the shape of a school-rate, is immaterial; for in both cases the money would for the most part come out of the pockets of the same class of persons. The only subject for serious consideration is, whether the funds would be more judiciously applied, and the object better effected, by a central ad-

ministration, than by the host of private, local, and independent societies that have sprung up in every direction for a similar purpose.

The objection noticed is easily answered ; for, whatever may become of existing free schools, (and we honour the motives of those by whom these schools are supported,) the working classes ought not to be dependant for elementary instruction upon charity. The very act of sending a child to a charity school (and we call all schools charity schools supported by private benevolence) has a tendency to defeat one of the most important objects of education, namely, the cultivation of a spirit of self-reliance and independence. The charity school system is a pauperizing system. It produces in the mind, first, a painful sense of obligation : but this gradually wears away ; the poor become accustomed to the burden of favours heaped upon them by the rich, and learn to stoop that the load may be increased ; the value of education ceases to be properly estimated, and the cottager at last adopts the notion that his would-be benefactors are really indebted to him for permitting his children to go to their school.

On the mind of children the effect is equally prejudicial. A child at a free school is continually reminded of the gratitude he owes to the ladies and gentlemen who have taken the trouble to provide for his education. When attending public worship, the same lesson is inculcated in charity sermons. At public dinners he is paraded round a room, and indulged with a glass of wine to drink the health of his benefactors. He is taught to sing hymns or odes in their praise ; and perhaps he is put into blue or green uniform, and compelled to wear a badge, to distinguish him from other children, and complete his degradation.

Thus the very first position in which he is placed in life is analogous to that of a beggar. He is made to feel that he is a receiver of alms, and learns to consider it no shame. The first spark of honest pride (if ever kindled in his breast) dies away within him ; the first exercise of his reasoning powers only leads him to discover that there are other means of getting through the world than by self-exertion, and he becomes a tame, spiritless, nerveless creature. Or perhaps (for the system some-

times produces a species of reaction which is equally mischievous,) the severity of the discipline, and the pain and weariness arising from the mechanical drudgery of an ill-conducted school, tempt him to break through all restraint, and to become a vagabond for life.

The pauperizing tendency of the present charity school system, if it continue, will by and by render it necessary to bribe every working man to send his children to school. The bribery principle is already extensively in operation, and is gradually destroying all the schools that have not recourse to the same expedient. Good-natured people go round among the poor, inquiring why their children are not sent to school, and are told, it is because they have no shoes or stockings, or decent clothes. A subscription is forthwith raised for a clothing fund; and the parents are informed that every child who attends the school for a certain time will be furnished with two pairs of shoes, two pairs of stockings, a hat or a cap, and a suit of clothes. Many schools have it not in their power to be liberal quite to this extent, and are obliged to confine their gifts to one pair of shoes or a new bonnet once a year. Hence the poor are led to inquire, not which is the best school for their children, but which school will pay them the best in this mode for their attendance.

In a healthy state of things, a child would not be sent to an inefficient school; but the consequence of the present system is, that the very worst schools in regard to the amount of instruction communicated may now have the greatest number of scholars; these schools being often the richest, and therefore enabled to give away the most clothing if not to bestow besides gratuities in money, as apprentice fees. We have met with instances in which children have been sent for six years to a school in which they have not been taught effectually even to read. On interrogating the parents why the children were not taken away, the answer always was, "There is no other school in the neighbourhood in which they can get so well clothed gratis."

The following anecdote will illustrate one of the mischiefs of making education dependant upon charity:—

A gentleman in Kent had built a school on his estate;

for the instruction of the children of his labourers. It happened that having no more work for one of them, he was obliged to discharge him. The intimation to that effect was received with the following threat: "Then, sir, I must take away my children from your school." The man evidently felt that sending his children to the school had been one of the conditions of his employment, and considering the obligation to be mutual, thought that the threat to take his children away would prevent his own discharge.

Were free schools established by Government or by the local authorities of every district, instead of owing their origin to private individuals or committees, education would no longer be considered in the light of either a favour conferred or received. The privilege of sending a child to school would be claimed as a right to which all would be entitled by the laws of their country, and the bribery system would cease with the interference of the often ill-judging friends of the poor.

Another reason why elementary education should not be dependant upon charity is, that the system has a tendency to perpetuate the distinctions and dissensions of sects in religion. Private individuals cannot, like Government, assume a neutral position. Every person attempting to set up a school for the gratuitous instruction of the children of the poor is immediately identified as a Churchman, a Catholic, an Independent, a Baptist, a Quaker, a Unitarian, or as belonging to some one or other denomination. This leads to the supposition that his object is to propagate the religious opinions he entertains, and hence a disposition on the part of those who hold other sentiments to draw the children away, and to set up an opposition school.

When a school is opened by Dissenters, the object is immediately supposed to be to alienate the minds of the children from the Church, and a school is presently started by some equally zealous Churchman to draw children away from the chapel. Catholics view with jealousy and alarm a school established exclusively by Protestants, and Protestants view with the same feelings the schools established by Catholics. Trinitarians and Unitarians find it impossible to unite even for teaching reading, writing,

and arithmetic; and thus, instead of children being allowed to grow up together, cultivating charity, good-will, and kindly affections for each other, they are early in life separated into hostile camps, and compelled to regard each other, if not with hatred, at least with suspicion and distrust.

That this result is a consequence of the charity school system, and would not be inseparable from any other, is evident from the fact, that in the German States, Catholics, Protestants, and Jews, are all taught in the same schools, and from the success which, notwithstanding some partial opposition, has attended the exertions of the Education Board in Ireland. But a government can do that which individuals cannot. It can take steps to promote education for all, without appearing to favour the interests of some one denomination of Christians at the expense of others. Rival sects will flock round a government standard, while the efforts of individuals will always be regarded with the suspicion that they are connected with some scheme of proselytism. The liberality of their professions will avail them nothing. Take for proof the example of the schools established by the British and Foreign School Society, upon the Lancasterian system. The religious instruction it affords is not at variance with any doctrines of the Church of England; but the simple fact, that these schools are patronized by, and often originate with, Dissenting ministers, is a reason why clergymen of the Church of England withhold their support. On the other hand, the Dissenters are equally jealous of the schools established upon Dr. Bell's, or the Madras system, patronised by the Church. It is not so much what appears to be taught as the influence of the party connected with the schools which is feared. An active Dissenting minister, interesting himself in the welfare of the children, will lead the parents to attend his ministry; while an active Church of England divine, busying himself in the formation of schools, will have a similar influence in causing the meeting-house to be deserted.

The appearance of a free school in a village or country town is therefore the signal for the commencement of hostilities between parties of different religious persuasions. It is, perhaps, a school established by a lady



who attends a Baptist chapel:—the children of parents attending the Church may be led astray; and, hence, another school springs up under the auspices of the Church, or of some rival sect. At first sight this would appear to be attended with some good, inasmuch as where there would have been but one school, there are now two or more; but this is an error. The result of the competition is often to ruin the resources of both, and to prevent either of the schools being useful or efficient. In a multitude of instances the rival schools destroy each other. The parents are canvassed for their children by each party, and ultimately send them, not to the better school, but to that which is supported by individuals of the greatest wealth and influence. The first school is put down; the second flourishes for a while, and then the motive by which it was originated being withdrawn, dies also,—or, neglected, falls into decay, and becomes worse than worthless.

The voluntary school system, by placing all the existing free schools in connexion with some church or chapel, and under the direct influence of clergymen of different denominations, would appear to be favourable to the interests of religion, were it not that, as far as religion consists in peace and goodwill among men, it cannot be effectually promoted by a system which keeps the children of different sects apart, and cuts them off from every opportunity of meeting before their feelings have become embittered by theological controversy. But it is important to inquire whether,—these schools having been established, in a vast number of instances, either as a means of attack or as a measure of self-defence,—either for the purpose of extending the influence of some party hostile to the Church, or of strengthening and sustaining the Church against its enemies,—education has sufficiently taken that practical direction which is best adapted for fitting a youth for the active duties of life, as well as for preparing him for a life to come.

What is really done, by means of private subscriptions and public charities, for the purpose of raising the moral and intellectual character of the people? Let us examine, first, the schools in which the great mass of the agricultural population receive the only instruction which, under the present system, they obtain. These are

## SUNDAY SCHOOLS.

It appears from the education returns that the number of children attending Sunday schools in England and Wales is 1,548,890 : of these, it may be safely asserted, that one half do not attend day schools or evening schools.\* There are, at the least, 750,000 children who have no other opportunity of learning to read or write but that which is afforded by Sunday schools. What, then, is the degree of efficiency of these schools, as far as it relates to this object?

The answer is, first, that in many Sunday schools the children are not allowed to learn to read or write. The reason assigned is, that to teach these or any other mechanical arts on the Sunday, would be a desecration of the Sabbath. The schools in which neither reading nor writing is taught on the Sunday are, in England, chiefly confined to what is termed the high evangelical party. In Scotland, in the Sunday schools, teaching children even to read is never practised, excepting in very rare instances: the instruction is wholly religious.† In London there are, among others, three Sunday schools of this description, under the superintendence of the Hon. and Rev. Baptist W. Noel, of St. John's Chapel, Bedford-row. One of the schools meets in the chapel, another is a girl's school in Baldwin's-gardens, and the third, a boy's school in the same neighbourhood. When we visited, a few months since, the Sunday school in Baldwin's-gardens, there were about 120 children present, out of whom the mistress stated there were as many as eighty unable to read. We inquired, as they were not allowed to learn to read, what they were taught, and were informed that a verse of a hymn or a passage of Scripture was read to them, until they were able to repeat

\* In Liverpool, it was found that two-thirds of the Sunday school children attended day schools; but in agricultural districts an opposite rule prevails.

† See the work of Mr. David Stow, of Glasgow, on "Moral Training." This gentleman, after stating the above fact, remarks, "that he trusts the Sabbath schools of Scotland never will introduce the practice of teaching children to read on the Lord's day;" and further adds, that "the smattering of reading which, in England, is given in these schools deceives the public mind, and causes some even of our talented statesmen to imagine that we are pretty much an educated people; whereas the truth is, the mass are actually in ignorance."

it by heart;—that the meaning of a chapter in the New Testament was explained;—that the teachers addressed them on the subject of religion, and endeavoured to impress their minds with a sense of its vital importance. The elder children who had learned to read, were expected to learn during the week a portion of the Catechism, or of some chapter from the Bible, and to repeat it by rote on attending school the next Sunday. The school is opened for an hour and a half previous to divine service in the morning, and for two hours in the afternoon. Some few of the children attend for several years, but the majority do not remain in the school for more than six months.

The Sunday school held in St. John's Chapel is only open for one hour and a half in the morning. In this school only those are admitted who are able to read. There are about 200 children. They assemble in the galleries; the boys sitting in one, the girls in another. Thirteen young men, and the same number of young women, attend to teach the children their religious duties. The mode of instruction will be best described in the words of the Rev. Daniel Wilson (now Bishop of Calcutta), the former minister of this chapel, who was examined before a committee of the House of Commons in 1816. Since this period no material alteration has been made in the management of the school, beyond the introduction of one or two new religious books.

“ We teach the Catechism of the Church of England, and the collects. We teach the children that are old enough the epistles and gospels. We require them to learn the texts of the sermons they have heard the preceding Sunday; and, when they have time, we occasionally set them to learn the Articles of the Church of England. These several lessons are not taught them, at the time, on the Sunday;—they learn them during the week, and repeat them only on the Sunday, at the time of their attendance at chapel.”

In Liverpool, Manchester, and in many other parts of the country, there are similar schools, in which it is held to be a violation of the Sabbath to teach children to read, although they may have no other opportunity of learning; but the number of these schools is as yet but inconsiderable, compared with those in which reading is professedly taught. The vast majority of these schools, however,

teach only reading. Mr. Latter, the secretary of the Sunday School Union, is of opinion that there is not above one school in a hundred in which writing is taught on the Sunday.

The Sunday School Union is a society which has been formed for the purpose of supplying Sunday schools with suitable books; but the circulation of them is chiefly confined to the schools in connexion with Dissenting chapels.

The Sunday schools established in connexion with the Church of England are supplied with books by the Society for the Promotion of Christian Knowledge; and although the books supplied by both societies are of a similar character, even in this respect pains appear to have been taken to build up that middle wall of partition which every real, and not mistaken, friend of religion would wish to see thrown down.

We select the following from our notes of visits paid to Sunday schools in connexion with the Church of England:—

“Broadway Church, Westminster, Sunday schools.—Average number of children of both sexes who attend the schools, 190. Instruction given in reading, spelling, and the Catechism. Many of the children attend no day school: hours of attendance, one hour and a half in the morning, before church service, and one hour and a half in the afternoon. School supported by a charity sermon preached once a year: the funds raised are but small, and inadequate to the object; if there were sufficient accommodation, the number of children who attend in the school would be doubled. Many children in the neighbourhood never go to any school. No regular schoolmaster employed, but sixteen young men and women voluntarily attend as teachers. Secretary of the school, Mr. Williams, 25, Great Smith-street, Westminster.—Inquired of Mr. Williams why writing was not taught? He was not aware that writing was taught in any Sunday schools, and considered it too secular an employment for the Sabbath day. A portion of the children were gratuitously taught reading and writing during two evenings in the week. He knew that many of the children could not attend on those evenings;—that copying words from a book on a slate would teach them to spell; and admitted that writing hymns in copybooks, or portions of Scripture, would be a means of impressing religious truths on the minds of the children. He did not see any objection to teaching writing in this manner, but would not be the first to introduce the practice.”

In many country villages where Sunday schools have been established, not only is writing not taught, but the master of the school is frequently a person unable to

write himself. This was the case in a school we visited in the village of Stansted, Kent. The schoolmaster was an agricultural labourer, able to read sufficiently to teach the children their catechism, and to spell through a chapter in the New Testament, but who had never been taught to write. He had been assisted in his labours with praiseworthy perseverance by the daughters of the clergyman, until they fell victims to consumption; narrating which event, the schoolmaster observed, "You see, sir, now they be all dead, like." It appeared to us not improbable that they fell a sacrifice to their attendance; for Sunday school education, like day school instruction, is often pursued under circumstances the most unfavourable to health which can well be conceived. In this case there is no school-room, but the children sit on forms in one of the aisles of the church. The floor is tiled, and two feet below the level of the surrounding graves. The walls are of stone; the church is cold and damp: no fire is lighted in the winter, and the children or teachers have to sit in motionless attitudes from a quarter before nine in the morning, when the school begins, till a quarter before one at noon, when divine service concludes, however severe may be the weather. The fact deserves mention, because it is but one instance among some thousands, (a very large proportion of Sunday schools are held in cold stone churches, instead of in suitable rooms with boarded floors,) and because it marks the stunted measure of support which even Sunday schools receive under the present system.

Here and there a Sunday school may be found in which children are allowed to learn both to read and write; and in a few, but a very few cases, reading, writing, and arithmetic are taught.

There is a remarkable school upon this basis at Stockport, in which upwards of 3000 children are taught. The conductors of this school defend themselves from the charge of desecrating the Sabbath, in teaching children to read, write, and cypher on the Sunday, by quoting the words of Christ, "That it is lawful to do good on the Sabbath day;" and by proving that they would have no other opportunity of effecting, for a large majority of the children, the same useful object. The school, however,

(in the opinion of our informant, a clergyman of the church of England,) would not have maintained its existence, were it not for the deficiency of church and chapel accommodation in Stockport. Were there more churches and chapels, Sunday schools, he considers, would be established in immediate connexion with them, in none of which would writing and cyphering be introduced; and efforts would perhaps be made to prevent the children attending any school in which instruction is not confined to teaching a child to read the Scriptures.

Teaching the art of reading is the amount of all that is professedly done in the great mass of Sunday schools, exclusive of that instruction which is of a moral and religious character. It remains that we should inquire whether reading is effectually taught. To estimate properly the value of a Sunday school education, it would be desirable to ascertain what number of children there are who, without learning from their parents, or without attending day schools, have acquired the ability to read exclusively from the instruction given in a Sunday school. Were it possible to ascertain the number, we have no doubt, from all our observations on this subject, it would be found very inconsiderable. In this respect a Sunday school may be very useful as subsidiary to a day school; the progress made during the week may be confirmed on the Sunday, or the lesson given on the Sunday may be of use when followed up during the week: but that Sunday school instruction alone is generally efficient for teaching the art of reading, excepting in comparatively rare instances, is what may be reasonably doubted. We have questioned many agricultural labourers, who have told us that, although they were once taught to read a little at a Sunday school, they never learnt to read with ease or satisfaction to themselves, and had now entirely lost the little they had acquired.

The following answers we received to similar inquiries from a farmer's boy, a tall strong lad of fourteen, out of work:—

“ My name is Thomas Diprose. I live at the village of Ash (Kent). I went to the Sunday school at Meopham church for three years. Used to learn to read and repeat the catechism. Was not taught to write. Cannot now either read or write. Have forgotten the catechism. I

think I could read a little in the New Testament, but am quite sure I could not read out of any other book."

That very little progress can really be made in teaching children to read in Sunday schools, will be easily understood from the following reasons. The time nominally devoted to instruction, although in some cases three or four hours, in more than half the Sunday schools now existing does not exceed two hours in the day. The children, meeting either in the body of the church or chapel, are of course interrupted upon the appearance of the congregation. Where the school is held in a detached building, and belongs to Dissenters, the instruction is sometimes continued during the afternoon service; in which case an address to the children is given by one of the teachers, in lieu of a sermon. But in most instances the children meet either in the body of the church or chapel, or in a small room behind it, and are only required to attend for an hour, or an hour and a half, before divine service begins; generally once only, but sometimes twice during the day. Two hours in the week would enable a child to make some progress; but this is merely the nominal amount of time devoted to the object. Neither children nor teachers are always punctual in their attendance; and a much greater portion of time is lost in these schools than in day schools before the actual business of teaching commences. When the children and their teachers are all assembled,\* it is but seldom that more than one whole hour is left for the serious business of instruction. During this hour, we have to consider how little portion of it can be given by the teacher to each individual child where there are a great number to be taught, and for how short a period the attention of a child is really fixed upon the spelling book

\* "I must briefly refer to the too frequent absence of good order in Sunday schools. I am not ignorant of the peculiar difficulties which stand in the way, and frequently impede the exercise of discipline in these institutions; difficulties arising out of the grand peculiarity—I should rather say, distinguishing glory of the Sunday school system, and which are, I fear, inseparable from it: I refer to the gratuitous character of the agency employed. As a necessary consequence, it is deficient in subordination, and marked by a natural jealousy of domination which is highly injurious to good order."—*Dunn's Normal Manual*.

or spelling lesson before him. Further, we must bear in mind how few of the children attend regularly, Sunday after Sunday, for any considerable period; many staying away for a month at a time, forgetting all they have learned in one lesson before they commence another.

There appears to be a difficulty in obtaining a regular attendance of children in Sunday schools, excepting in those cases where the parents are all members of some religious congregation, or in which great exertions are made, by means of district visitors, to inquire after the absentees. It is but rarely that a Sunday teacher is found able to inspire the mind of a child with a sufficient degree of interest in the instruction he receives, to make him prefer attending the Sunday school, to staying at home or rambling in the fields. Some teachers there are who may do this; but the majority, it is to be feared, by ill-selected Scripture lessons, and methods of explanation not sufficiently simple and familiar, only succeed in causing children to regard the Sunday school as a place of long and wearisome confinement, from which they are continually forming excuses to escape. Hence we find the following remark in the last Annual Report of the Sunday School Union Society.

“There is no such thing as a natural taste for religious reading. The child in its natural state receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. This distaste for religious reading can be completely counteracted by nothing but the Spirit of God in the renovation of the whole nature, and hence religious books are to be used like other means of grace. Children must be invited and persuaded to read them as a matter of duty.

Whether this distaste for religious reading arises from making a spelling book of the Bible, or selecting chapters for lessons containing expressions, or perhaps historical allusions, above the comprehension of children, or from the attempt to keep the attention of children (always difficult to fix) too long upon one subject, the preceding extract would confirm the belief, that the minds of children attending Sunday schools, under their present management, are but seldom brought into that state which is the most favourable for improvement. The writer remarks, “there is little voluntary application;” and where there is little voluntary application, but little can



be acquired. The art of reading with fluency is not under such circumstances likely to be attained. All the evidence we have collected strengthens our conviction, that, from the various causes enumerated, not more than one child in a hundred attending Sunday schools succeeds in acquiring more than the power of spelling painfully through a chapter in the New Testament, unless he has also been sent to a weekly school, or has had an opportunity of learning at home.

The amount of elementary instruction conferred by Sunday schools is, therefore, next to nothing. Mr. Dunn, the Secretary of the British and Foreign School Society, in his evidence before the House of Commons, states,

"I never yet saw a Sunday school which I should consider worth taking into the account as a place of literary instruction!"

With respect to the evening week-day schools sometimes connected with these institutions, he says,

"Conducted by voluntary teachers, they may flourish for a short time, but they soon die away."—*Minutes of Evidence*, p. 24.

The moral and religious advantages attending Sunday schools are, no doubt, considerable, and Mr. Dunn is of opinion that they cannot be estimated too highly; but, with the facts before us, it is evident that even upon this head there is great room for improvement. We ought not to conclude, that if the lessons selected for a child were sufficiently simple, adapted to its comprehension—and if its attention were not too much forced upon one subject, that child would, early in life, have a distaste for religious reading; since some of the most interesting narratives ever written are to be found in the Bible. It augurs but ill for the methods pursued by the present conductors of these schools that this should ever be the case. The evidence adduced would almost lead us to conclude that the moral and religious advantages of Sunday schools must often be of a negative character; consisting merely in the formation of orderly and decent habits, and the prevention of those which would be acquired if the children were allowed to be playing in the streets.

The books used for moral and religious instruction in Sunday schools are all greatly defective in reducing either the first principles of morals or religion to such

simple propositions as children would be easily enabled to comprehend. As an instance, we may take the following lesson, consisting of short sentences, which the children read, and upon which they are asked the following questions:—

**“ ALL SIN.**

**“ Questions.—**Who sin? How many sin? What do you do?  
I SIN.

**Q.—**Who sins? What do you do?  
YOU SIN.

**Q.—**Who sin? What do I do?  
SIN IS BAD.

**Q.—**What is bad? What is sin?  
DO NOT SIN AT ALL.

**Q.—**What are you not to do? Who is told not to sin?  
SIN IS NOT HID.

**Q.—**What is not hid? What is said about sin? &c.  
GOD CAN SEE IT.

**Q.—**What can God do? What can God see?  
GO NOT IN THE WAY OF SIN.

**Q.—**What are you not to go in? What way are you not to go?  
What are you not to do?”

This lesson is from the “First Class Book,” published by the Sunday School Union Society; and it will be observed that the child is not taught the meaning of the word SIN, only that it is something bad:—it is made to say, “I sin,” and “All sin,” without having the slightest conception of when or in what manner it sins, or when an action is not sinful; and the questions are all so formed as not to occasion any effort of thought, but to admit of answers in the very words that the child has just read.

It is not a little remarkable, considering how rarely writing is taught in a Sunday school, that so large a portion of the time should be occupied in learning long columns of spelling. Children who are not to be taught to write do not require to know how a long word of one, two, three, or four syllables is spelt; for the spelling a word to those who are engaged in the actual business of life, is of no consequence to any person who has not to write it. As far as the teaching of reading is assisted by spelling, after the first introductory lessons, it is better to spell through the words which a child may meet with in a book, than words arranged in long columns

without any meanings attached. Children would learn much more readily both the meaning and spelling of words by copying them from a reading lesson, than by learning to repeat them by heart; and if it be a violation of the sanctity of the Sabbath to allow children to learn writing on the Sunday, it is surely as much so to compel them to employ their time in the wearisome and profitless labour of committing to memory a column of words, like the following, which we find in the "Sunday School Spelling Book," Part II.

|            |          |           |          |
|------------|----------|-----------|----------|
| " Abdicate | Accident | Advocate  | Alderman |
| Absolute   | Accurate | Affable   | Almanac" |
| Abstinence | Actuate  | Affluence | &c.      |

## NATIONAL AND BRITISH SCHOOLS.

NEXT to Sunday schools, the more numerous class of schools for elementary instruction are those which have been established in connexion with the National School Society, and which are, therefore, termed National schools. This title is, however, inappropriate, inasmuch as these schools are of an exclusive character, designed only for children whose parents are members of the Church of England. Nominally, indeed, the National schools are open to all, but only upon such terms as all conscientious Dissenters and Roman Catholics must unavoidably reject.

When Joseph Lancaster, who was a Quaker, first introduced, forty years ago, the system of mutual instruction, or the monitorial plan of teaching, he was patronized chiefly by the Dissenters, and was enabled, through their influence, to establish many schools in different parts of the country, and, amongst others, the model school of the British and Foreign School Society, in the Borough-road. Subsequently, Dr. Bell came over from Madras, and claimed the merit of having been the original inventor of the new method of instruction. By that time, an apprehension (not unnatural) began to be entertained among the clergy, that if the working classes, in large masses, were drawn to schools established by Dissenters, the

Church would be weakened. To prevent this result, they patronized Dr. Bell, and set about establishing schools for the express purpose of educating the mass of the population in the bosom of the Church. The fundamental principle laid down was, that every child should be instructed in the Catechism and the Liturgy, and attend the Church Service;\* excluding therefore from the advantages of these schools all Dissenters objecting to the doctrine of Pædo-Baptism, whose children are not in a condition to answer one of the first questions in the Catechism, "What did your godfathers and godmothers then for you?"—thus excluding every Dissenter objecting to printed forms of prayer, such as the collects, and preferring extemporaneous supplication to the Almighty:—thus excluding every Catholic, whose views of the sacrament, and the nature of church communion, differ wholly from the Protestant:—thus excluding every Moravian—every Unitarian—every Jew.

None of these classes, it is obvious, can send their children to a National school, without a sacrifice of principle. Yet, it is true, the sacrifice appears sometimes to be made. The children of Dissenters are, in some cases, found in National schools—at least the children of some who call themselves Dissenters; but these are generally persons who, whatever their professions may be, are careless about religion altogether, or who trust to their influence over the mind of a child to counteract any effect produced by the religious instruction it may receive at variance with their peculiar views. Thus the child is told by his teacher to believe a doctrine which the parent tells him he is to disbelieve; by which doubt and uncertainty are produced in the mind, and the authority of the teacher upon all other subjects is destroyed.

The more sincere and zealous class of Dissenters and Catholics, especially when much under the influence of their own clergy, will, under no circumstances, allow their children to go to the National schools. The utility of the school in Baldwin's-gardens, in the midst of a dense population, consisting, to a great extent, of Italian and

\* "Absence from prayers and church on Sundays," says the Report of the National School Society, "is never overlooked."

Irish Roman Catholics, is greatly impaired by the contracted basis upon which the school is established. Although there are a few Catholic boys in the school, hundreds, who might attend if sufficient accommodation were provided, are kept away by their priests, who, as might have been expected, denounce (and not unreasonably) parents who suffer their children to attend and join in an anti-catholic form of worship.

A very large portion, however, of the population have no religious scruples that would prevent them sending their children to a school in which they would be instructed in the rites and ceremonies of the Church of England. Notwithstanding, therefore, the exclusive character of the system, a very wide field is open, of which the conductors of these schools might avail themselves for effecting an incalculable amount of good.

What is really done ?

First, as regards mere elementary instruction in reading, writing, and arithmetic, it is a lamentable fact that in many of these day schools (as in our Sunday schools) nothing is taught but reading. This is especially the case in Devonshire, and in other agricultural districts, and even in schools in the neighbourhood of London. In the State of Virginia there is a law, that no person, on pain of flogging, shall teach a negro child to read or write. It seems incredible that in any part of this country we should be so little in advance of the Virginian planter,—that it should be deemed an offence to teach the child of an English labourer to write his own name. Yet so it is. The argument used is, that boys or girls, (girls especially,) designed for domestic servants, ought not to have the power of reading their masters' or mistresses' letters if found lying about, and thus to get possession of family secrets. But the more common argument is, that children who have been taught to write, have sometimes been seen to scribble immodest words on doors and shutters.

The following is an instance among many of a school in which these views appear to prevail.

“ Mr. Frederick Page is master of Rickling National School (Essex). The school is superintended by the clergyman of the parish. Mr. Page began life as a cobbler ; became a gentleman's servant ; then a schoolmaster. Has been a schoolmaster nearly fifty years.—Does not know his

own age.—Thinks he is something beyond seventy.—Has been master of Rickling since the school was built, six years ago.—Receives eight shillings per week for his employment when the school is open.—Teaches both boys and girls reading and spelling in the Old and New Testament.—Teaches also from an abstract of the New Testament; hears the children their catechism.—There are sometimes sixty scholars; average, about fifty.—Attends five hours per day—three hours in the morning, and two in the afternoon.—Teaches nothing beside reading and spelling in the above-named books.—Writing not allowed to be taught; the chief objection made to teaching writing when it was proposed, was, that the boys merely learned to scribble on the walls and palings.—Attempted to teach knitting and netting, but abandoned it, because the numbers were too much for him.”

Something would be gained to the cause of civilization and human improvement by teaching children merely to read well; but the faith of that person must be strong who believes that in such a school as the above even reading is effectually taught. We have met with so many cases of boys spending years in a school of this description without being able to do more than spell through a few words, that we doubt exceedingly whether, under such circumstances, the art of reading is ever effectually acquired. The time of the pupil is wholly wasted; and it would be well if the mischief ended there, for a youth, when wearied with the fruitless drudgery of his labour, becomes more and more indisposed to mental application, and instead of learning to delight in reading, as a source of rational and intellectual enjoyment, is made to hate the very sight of a book.

In the majority of National schools, however, the course of instruction is not so restricted as in the above instance. Reading, writing, and arithmetic are taught, or professedly taught. We say, professedly taught; for, partly through the inefficient training of the teachers, and defects of the system, and the impossibility of getting children to submit to the required discipline for any very long period, the greater number of children entering these schools leave them, after a few months' trial, no wiser than when they entered. In the model school of the National Society in Westminster, the average attendance of the children is much less than a year; a period during which comparatively but little progress could be made, but in which a great deal of mischief may be done, by indisposing a child to make any subsequent efforts for

its own improvement. In most of these schools the time is so divided, that one half of the morning and one half of the afternoon are given to religious rehearsals ; that is to say, learning by heart and repeating the catechism and questions thereupon, the collects, and other prayers, hymns and passages of Scripture. The rest of the day is given to writing and arithmetic. Arithmetic is generally taught in the most unsatisfactory manner. Instead of rendering the rules of this science applicable to the actual business of life, they are sought to be made (most injudiciously for the cause of religion) the medium of imparting a knowledge of Scripture history.

A work has been recently compiled entitled "Elementary Arithmetic," for the use of schools in connexion with the National School Society, by the secretary, the Rev. J. C. Wigram. In this work nearly all the examples, instead of relating to bakers' and butchers' bills, or such simple matters of calculation as would be most useful to the children in after life, are taken from the Scriptures ; and the teacher is warned, in the preface, of the necessity of enforcing the serious attention of the children to the facts alluded to, and that these examples should be treated "as all other scriptural information should be treated."

It is by questions of the following tenor that the reverend secretary of the National Schools proposes to fit a youth for the shop and counting-house.

#### "EXAMPLES IN NUMERATION.

"Mesha, king of Moab, was a sheep-master, and rendered unto the king of Israel 100,000 lambs. 2 Kings, 3rd and 4th chap. Write down the number.

"The children of Israel were sadly given to idolatry, notwithstanding all they knew of God. Moses was obliged to have 3,000 men put to death for this grievous sin. What digits must you use to express this number ? &c.

#### "ADDITION.

"Of Jacob's four wives, Leah had six sons, Rachel had two, Billah had two, and Zillah had also two. How many sons had Jacob ?

"There were seven days between the birth of Jesus and his circumcision, and five days from that event to the Epiphany, the time when the star led the gentiles to worship the holy child. How long was it from the Nativity to the Epiphany ?

### “SUBTRACTION.

“Our blessed Saviour ascended to heaven forty days after the resurrection, and the Holy Spirit descended on the Apostles fifty days from the same time. How many days are there from Ascension-day to Whit-Sunday?

“There are twenty-four chapters in the Gospel of St. Luke, and twenty-eight chapters in his book of the Acts of the Apostles. What difference is there in the two? &c.

### “MULTIPLICATION.

“At the marriage of Cana in Galilee there were six water-pots of stone, holding two or three firkins a-piece. If they held two firkins, how much water would it take to fill them? and how much if they held three each?

“When Moses dedicated the Tabernacle, each of the twelve princes of Israel made an offering to God of two oxen, five rams, five he-goats, and five lambs. How many oxen did they offer? how many rams? how many goats and lambs together? and how many animals in all? &c.

### “DIVISION.

“Our Lord called to him his twelve Apostles, and sent them out two and two. How many parties were sent out?

“Our Lord showed himself to the Apostles forty days after his passion. For how many weeks was he seen?

“When our Lord fed 5,000 men with a few loaves and fishes, he commanded them to sit down in companies on the grass; and if there were 100 in each company, how many companies would there have been?”

When we have mentioned reading, writing, and arithmetic, we have enumerated all the subjects of secular instruction which are allowed to be introduced into the most liberal of the National schools, with here and there an exception. The geography of England, or of any of our dependant colonies, or of the world at large, is rarely permitted to be taught.\* The master of the school in Baldwin's-gardens (formerly the central model school) states, that for many years the committee for managing the school were, as he understood, opposed to the introduction of any map whatsoever;† but that at last he

\* Upon the plea that the poor ought not to be over educated. In the last National School we visited, the master assured us that he had been expressly forbidden by his committee to teach beyond the first common rules in arithmetic.

† We have expunged the word ‘resisted,’ which occurred in a former edition, as we cannot charge our memory with the fact whether that



prevailed upon them to allow the introduction of a map of the Holy Land, and another of the journeyings of the children of Israel in the desert. In the Westminster model school a few maps have been lately introduced, of which, however, very little use is made; but in the great mass of the National schools no map of any kind is ever seen.

No instruction is ever given in the elements of any of the sciences connected with the useful arts and manufactures, or any branch of general knowledge. A master does not teach a class that the earth moves round the sun, and that the sun does not move round the earth; nor does he quicken the pupil's inventive faculties by teaching him the principle of the mechanical powers. No books on history, or even on natural history, are used in the generality of these schools. No attempt is made to give a useful direction to the course of reading which a youth may pursue when he becomes his own master; and, excepting a knowledge of some historical facts narrated in the Bible, his mind is allowed to remain a perfect blank.

The sum total of the instruction, exclusive of a little writing and arithmetic, may be described in the following words, taken from the Report of the Society for 1836:—

“Every child as it rises to the higher classes in the school is expected to know perfectly by heart, and be able to explain and answer questions upon the Lord's prayer, grace before and after meat, prayer on entering and on leaving church, and a morning and evening prayer for private use at home; the second and third collects for the morning and evening service, the church catechism, &c.”

When this is the amount of all the information allowed to be imparted to even the higher classes of the school, it is not surprising that the children should manifest an inclination to escape from the school as soon as they have attained the slightest degree of proficiency in reading and writing. The Rev. J. C. Wigram complains, in his evidence before the committee of the House of Commons, that one-third only of the children attend regularly, and that few remain more than one year and a half,

word was used or not. The school is now under better auspices; but it is not two years since the first map to which we allude was introduced.

unless they are clothed or paid. This he attributes to the indifference of parents, the removals of families, and the anxiety to get places for the children at an early age; but the narrow and contracted views upon which the system is based are obviously a cause quite adequate to the effect, without inquiring for any other.

The British, or Lancasterian schools, are in advance in liberality of the National Schools. The rote system is not adopted to the same extent, and the course of instruction embraces many branches of knowledge which, if effectually taught, would tend greatly to raise the character of our working population. In the model school of the British and Foreign Society, in the Borough-road, lessons are given in outline drawing, the elements of geometry, geography, and natural history. Dr. Reid was even gladly permitted, on one occasion, to deliver a course of familiar lectures on chemistry. The managing committee, however, of this society suffers under the imputation of having become much more sectarian in character than when it was first established. It was then composed of men of all shades of opinion, and included many of the most philanthropic and enlightened men in the country, some of whom have now left the society, or been removed by death. Complaints are made against the committee, that persons who wish to learn the system are not admitted, at least, not upon equal terms, to the normal school, unless their religious opinions coincide with those entertained by the majority of the committee: Mr. Richard Taylor, one of its original supporters, and who subscribed largely for the promotion of its objects, said to us in a recent conversation with him, of which we had his permission to make a minute,—

“ I became a member under the impression that the Society was intended to provide ‘ schools for all,’ and I naturally concluded that the normal school would be open for the reception of any young men of good character and abilities who might wish to become teachers, no matter to what sect they might belong. I was informed, however, by Mr. Miller, the then secretary, that it was useless my recommending young men who differed with the committee upon what would be deemed essential points in religion, as none such would receive testimonials.\*

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\* The discouragement (amounting practically, in most cases, to exclusion,) of Unitarian and Catholic teachers at the Borough Road

I certainly felt at the time indignant at the circumstance, as my money was subscribed with a view that Catholics and Unitarians, and in fact teachers of every sect, should have a common opportunity of learning the system."

We hope that this practical exclusion of certain sects from the normal school is not still persisted in, as we would fain see the usefulness of a society extended that has in its time done much good, and that still numbers among its members some of the best friends of the human race.

Sensible as we are of the importance, and indeed of the absolute necessity, in Protestant schools, of Bible classes, as part of a system of regular intellectual instruction, we yet must deprecate, as equally injurious to religion and mental development, the rule still maintained by the Society, that the Bible shall be *the only school-book*. When examined before the committee of the House of Commons, Mr. Dunn was asked,

" 276. Do you deem it an advantageous mode to confine the children in your school to the reading the Scriptures? Would it not be an advantage to introduce the books of the Kildare-street Society?—Perhaps it might; *I am by no means prepared to say we adopt the best plan.*

" 277. In fact, the monitors acquire out of school that knowledge which they communicate out of books other than the Scriptures?—*Yes. There is some difference of opinion among the friends of the Society as to the expediency of introducing other books.*"

The Lancasterian method of instruction differs but little from that of Dr. Bell. In both cases the leading feature of the system is that of teaching by boy monitors. Every school is divided into classes, and the cleverest boys of the school are made the teachers of the rest. In

Normal School, appears necessarily to arise out of the principle now maintained by the society, that it is the duty of the schoolmaster, rather than of the minister, to teach religion to the young. Those who advocate this principle, and who would on no account be a party to the separation of secular and religious instruction, are unable, of course, conscientiously to recommend a teacher who differs with them on the most essential points of Christian doctrine. We cannot condemn the motives of the committee, but, (since differences of opinion will, we fear, always prevail in matters of religion,) we must lament that there is no Normal School in England, inviting teachers of opposite sects to avail themselves of a common means of improvement upon subjects unconnected with their peculiar creeds.

other respects the difference is simply this :—in the Bell schools the children stand chiefly to their lessons, in classes forming a square ; while in the Lancasterian schools they work their lessons sitting at long sloping desks, and, when they stand, form themselves into semi-circular classes. In the Bell schools each child reads from a book in his hand ; in the Lancasterian schools they read chiefly from a lesson board, hung against the wall. In some of the Bell schools the children form in circles instead of squares, so that there is no top and bottom to a class. They change places, however, taking each other down, as usual in most schools, and he who completes the greatest number of circles is entitled to a reward ; thus still using emulation rather than a love of knowledge, and a desire to assist each other, as the motive to action ; but the improvement is, that the depressing effect often produced upon the mind of a child who, not being so quick as others, finds himself always at the bottom of a class, is avoided.

Compelling children to stand when writing on their slates, may be useful to keep up their attention and prevent them lounging, and going to sleep over their lessons ; but it must have a great tendency to prevent them learning to write well. At the same time, the desks of most of the Lancasterian schools at which the children sit to write, are too narrow to furnish a proper support for the arm. So that in both schools the children are apt to acquire a cramped hand, which renders it almost impossible that they should ever become good penmen.

The merits of the mutual instruction, or monitorial system, common to both the Bell and Lancasterian schools, have been much exaggerated. It is important to show in what its value consists, and what are its defects.

The first and chief recommendation of the monitorial system, was its great economy. At a time when it was extremely difficult to raise money for educational purposes, a contrivance for enabling one person to teach five hundred or a thousand was hailed as an invaluable discovery. Everybody saw that it was the cheapest of all possible systems, and as very few were at all capable of judging of its efficiency, it soon became very extensively popular. Indeed, upon no other plan is it possible that

even the lowest kind of education can be given by one master to five hundred or a thousand children; but that by it they cannot be as well taught as they might be were there a master or an assistant teacher properly qualified to every fifty children, only assisted by, and not dependant entirely upon monitors, must be obvious. It is urged, that when a boy is made thoroughly to understand a subject, he is much more competent to explain it to other boys than an adult, who cannot so readily adapt himself to their comprehension, and that a boy monitor in teaching others improves himself. All this is true, but true only to a certain extent. A boy monitor may thoroughly understand a lesson he has to teach, and may be capable of explaining himself to children better than the master, but may neither possess the requisite patience nor the right disposition to teach, nor have sufficient moral weight with his class to command their attention and respect. The opportunity for self-improvement in teaching others, in a Bell or Lancasterian school, is very limited. A monitor, in teaching children to read and spell, or to add up a sum in addition, has perhaps to repeat a thousand times the same lesson, until it becomes a mere mechanical exercise. After fagging in this manner with a class for two or three hours, his mind is not in a state to profit by any instruction he may receive of the master; and hence we find that parents, although at first pleased to hear that their children have been made monitors, afterwards consider it stops their progress, and in consequence take their children away from the school.

The want of moral weight with a class in boy monitors is a great evil. To maintain their authority, we have often seen them cuffing and striking the children, and when this is not permitted, becoming, from mere spite, tale-bearers to the master. When a boy has a good natural disposition, the system places him in a very trying position. He cannot always resist the desire of playing with his schoolfellows, and yet the necessity of maintaining his authority at other times, so as to enforce some degree of attention, makes him act so as to appear in the light of a capricious tyrant.

Another evil (for which we were totally unprepared)

arises out of the abuse of the power given to monitors. It leads to favouritism, and bribery, and corruption, to an extraordinary extent. Nearly all the children we have examined from the Bell and Lancasterian schools concur in the statement, that it is necessary to win the favour of monitors by presents of fruit, cakes, toys, and sometimes halfpence. Whatever, therefore, may be the opinion of schoolmasters, or of writers on education, we have always found that the boys themselves who have passed through these schools, have had a history to tell very unfavourable to the system. We will call some of them as witnesses; but, it is scarcely necessary to observe, that implicit faith is not of course to be placed in the statements of these boys when they speak of their own individual merits, or of the misconduct of a master. The evidence was not collected with a view to any particular school, but for the purpose of ascertaining what were the actual circumstances and state of mind of the lower class of children, for whom free schools are confessedly provided. The examinations contain sufficient internal evidence to prove that the feelings and opinions expressed by the boys are genuine.

"*Nov. 7th, 1836.*—THOMAS BENNETT, age 15,—1, Russell-street, Little Coram-street. Father a slater; mother makes artificial flowers; five children,—one died last week of whooping-cough. Assists a man who drives about with a horse and cart, and sells tea-chests; has 6s. per week wages. Cannot read or write; went for one year and a half to a free school in Perry-street, Somers'-town. 'But they never learnt me nothing. They sets a parcel of boys to teach you. They are always playing or talking. Then, if you complains to the master, they take care to be always having you up for everything, and gets you a hiding for nothing.'—Says he always attended regularly; was never more than three times half an hour behind, and for that he got a good hiding.\* 250 boys, and only one master. He (Bennett) never got beyond a, b, ab, and words in two syllables, all the time he was at school.

"JAMES STAMP, age 14,—5, Pear-street, Old-street-road. Boy out of place; has worked for a printer; had 5s. per week, and boarded at

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\* We visited the Perry-street school, and found the master had been changed since Bennett attended. The school contains a great number of very little children, for whom the British system is altogether unfit, and who ought to be in an Infant school. From the general inefficiency of the monitors, (which is, perhaps, not the fault of the master,) we were led to believe the story told by the boy Bennett to be substantially correct.

home. Went to a Sunday school in St. Barnabas Church for two years. School was held in the afternoon, service in the morning. Used to learn to read and repeat the catechism; cannot repeat it now. Went also to a National school, kept by Mr. Brown, in Brick-lane; only stayed three months; father took him away 'because they set a parcel of boys to teach him; some of the monitors did not know so much as himself.' Does not know the meaning of the word 'cyphering'; used to do a little summing. Thinks there may be forty pence in 5s. Is able to read, but cannot write. Has never read any books beside spelling books, catechism, and the New Testament; but sometimes reads a little in a newspaper.

"Dec. 8th, 1836.—JAMES ROBINSON, age 15. Boy out of work; has had a place at a sugar-baker's, where he received 7s. per week. Cannot read or write; went once to the National school in Baldwin's-gardens; did not stay long; played truant one day, and was beaten for it so severely that he would not go any more. The master used to beat the boys on the hand, and sometimes would make them strip off their jackets. Made no progress there, 'because boys taught you;' the monitors would often play with the boys, and then get them a hiding for it.\*

"Went afterwards to a charity school in Queen-square; the boys wear a blue uniform; was only a month at that school, as his father got him a place. Father a printer.

"THOMAS BATT, age 15,—Leg-alley, Shoreditch. Lives with his mother, who receives three loaves and 1s. 6d. per week from the parish. Is out of place; had a place for twelve months in a coal-shed, and received 7s. per week. His father was a coal-jumper; there was a strike among the coal-heavers, and he was taken up, and transported for life.

"Boy cannot read and write; went for a year to a charity school in the Mile-end-road; the boys there wear red coats and waistcoats, with corduroy knee-breeches. Used to play truant sometimes, and was then punished with two or three cuts on the hand; after playing truant, used to be afraid of going to school, because he knew he should get 'whapped.' Some of the boys were made teachers, and he used to catch birds for them, and give them apples, to prevent their getting him punished; all the boys who did not give something to the teachers were sure to get into a scrape with the master.

"Dec. 9th, 1836.—WILLIAM BURTON, age 13,—4, Tower-street, Waterloo-road, New-cut. Cannot read or write; but is going next week to a place. Is to have 5s. 6d. per week at a music-printer's—'printer's devil.' Went once to a National school in Charles-street, called the Jerusalem school; thinks there were 200 boys and 300 girls there; did not stay long, 'because boys were set to teach him.' 'They were always wanting us to give them apples and things. If we didn't, they wouldn't favour us, and give us tickets; they would be always telling the master about us, and we got hit about for nothing. It was no use telling the master that they wanted us to give 'em things,

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\* This school, which is now under different management, is in an improving state. Undue severity would certainly not be sanctioned by the present committee.

because he wouldn't believe it ; he used to hit us on the hand. One day, after I had been hit about for nothing, mother wouldn't let me go any more.'

"JOHN MORLAND, age 13, — Half-moon Passage, Bartholomew-close. Lives with his father, a sieve-maker ; sells sieves to shops, sometimes in the markets. If he could get plenty of work, could earn 10s. per week at sieve-making ; but the trade is bad. Went to the National school in Broad-street, St. James's, for two or three years ; used to learn to read, write, and cypher. Sometimes was punished with two or three cuts on the hand. The boys who were teachers would sometimes 'have you up for nothing.' The master would not allow apples to be eaten in the school ; and if a teacher saw a boy with an apple, he would get him a cut on the hand ; but if half the apple were given to him, the boy got off. The master used to be always sitting at his desk, and made the teachers do everything. Went afterwards to another free school at Chelsea ; but thinks the school at which he made the most progress was one in Berwick-street, where he had to pay 8d. per week. The master hadn't so many boys to attend to, and he taught them himself. Boy says he can read very well ; has read Jack the Giant Killer, Robinson Crusoe, and newspapers.

"THOMAS SHEPHERD, age 14, — at Mr. Wheatley's, green-grocer, Pitfield-street, Hoxton. Works for a stick-mounter ; receives 6s. per week, and finds himself. Lives with his mother, who takes in washing ; father dead. Went for a twelvemonth to a private school at Camberwell, kept by Mr. Innes. Thinks the charge was 14s. per quarter ; learnt to read and write, but not to do either well ; has read penny books about Jack the Giant Killer, and also part of Robinson Crusoe.

"Went once to a National school at Newington, but only stayed a fortnight, because it was a bad school. They set 'boys to teach you ; some of them were not half so big as himself ; he could have made a better monitor. 'Then what was taught was no good ; you might learn as much in the streets : besides, if you gave the monitor anything, he would let you off your lessons ; and if you did not, he would have you up to the master, and get you a good hiding.'"

If it should be deemed that the evidence of these boys requires confirmation, we will give it in the words of one whose testimony, as an official *advocate* of the system, will be deemed unexceptionable.

"Monitors, by their office, are exposed to certain temptations from which others are exempt. Bribes of various kinds, in spite of every regulation to the contrary, will from time to time be offered and accepted. Partiality will then be shown to one, and tyranny be exercised over another ; falsehood will probably follow, and evils of the most tremendous character may in this way be fostered and indulged. It must be so while human nature continues as it is."—*Dunn's Normal School Manual*.

The following remarks, also, of the same writer, although not written with reference to monitors, must be equally applicable to them whenever a due care has not been exercised in their selection.



“There are little tyrants in rags, as well as in purple and fine linen, and nothing is more mysterious than the terror with which these young monsters can sometimes inspire their victims, so that a child will often endure for months, or even for years, a load of exquisite misery, rather than run the risk of incurring, by complaint, some threatened vengeance, with awful ideas of which the tormentor has contrived to fill its excited and morbid imagination.”—*Ibid.*

That the monitorial system may be useful within proper limits, there can be no doubt, and to this extent, notwithstanding the above facts, we agree with Mr. Dunn; but that a large school can be entirely governed by it, and well governed, so that no one child shall be neglected, is impossible. In all these schools there are a certain number who make progress, and would do so under the worst system; but the great majority make little or none. Bad as are the common day schools set up by private schoolmasters, we have been forced to the conclusion that they are, after all, much better than the greater number of free schools supported by voluntary subscriptions: indeed, many of the common village dame schools are far superior to some of the so-called National schools of the metropolis. We have found that poor parents spend year after year in shifting their children from one free school to another, in the vain hope of finding one in which they would learn something, and are often obliged at last to send them to an expensive private evening school, in order to qualify them for any situation above that of a mere errand-boy.

Let it be remembered that in a large school, where there may be not a thousand, but say three hundred children, and only one master, it is not possible that he should give to each child, individually, any portion of his attention. Although five minutes of explanation in the shape of a familiar conversation with a child would help it over many difficulties, the time cannot be given. Five minutes to each child would require that the master should spend twenty-five hours in his school every day (if it were long enough), instead of six. In such a school, therefore, there must always be some children to whom the master has never even spoken. Their instruction must always be given in classes; in which case a general explanation is seldom equally adapted to the comprehension of all, and in which the attention of all cannot be

so effectually secured as when a child is individually addressed. Or individual explanation must be given by the boy monitors, who may, or may not, be disposed to take upon themselves the trouble. Even, therefore, under a master of extraordinary ability, (and Joseph Lancaster was such a man,) the system must have its defects; but how serious must they be when the master is only a person of second or third-rate talent! which is the case in at least nineteen schools out of twenty. Let an indifferent master be supported by indifferent monitors, and what may be called a school is, in fact, a mere nursery for ignorance, idleness, and vice. Some of these schools are, on this account, positive nuisances, which, if they cannot be reformed, ought to be put down.

Mr. Claydon, the master of the Ratcliffe workhouse, a very intelligent man, says,

“I do not know how it is, but when the boys from this workhouse were sent to the National school in this neighbourhood, there was not one of them that turned out well; and, even in reading, writing, and arithmetic, they made no progress while they remained.”

A lady at Farringdon (whose name we are not at liberty to mention) informs us, that on looking over the list of the girls who had attended a National school there, she found few of them had maintained a good character in after life; and that it was a common remark, that a modest and innocent girl, on being sent to that school, became bold and impudent in her manners.

The best schools on the monitorial system are the British and Foreign School Society's model school in the Borough-road; Mr. Lowe's school in Harp-alley, Farringdon-street; and one kept by Mr. Kemp, in Fisher-street, Eagle-street. The Borough-road school, however, being a normal school, the master has the assistance of the young men and women who are attending to learn the system,\* and of occasional lecturers. All of these

\* Although these are necessarily novices, the influence of their mere presence in maintaining the order and discipline of the school must be considerable. In the unpretending rank of monitors, also, there are youths who ought more properly to be called junior ushers, or assistant teachers. One of these, as we are informed, acted as an assistant teacher in another school, and has been sent out to organize several schools upon the British system. The Borough-road boys' school con-

schools carry on a much more extended system of instruction than is common to the National schools.\* The school in Harp-alley has attained considerable celebrity by its cultivation of vocal music.

tains 600 children ; but it is now admitted that this number is too many for one master. Mr. Dunn says,

" We think that a school of 200, or, at the most, 250 children, is a desirable number to be under one teacher. The committee once had the impression that 500 or 700 children could be advantageously taught together ; but we find by experience that it is almost impossible to obtain masters with sufficient energy, either physical or moral, to instruct so large a number."—*Minutes of Evidence*, page 24.

It is important that this should be generally known, and also that without paid monitors the system will not work effectively.

\* The following account, which we have reason to believe is correct, of the model school of the National School Society, appeared in the *Morning Chronicle*.

#### " EDUCATION OF THE PEOPLE.

" The annual examination of the children of the National Society's Central Model School, Westminster, was held last Wednesday week. The Archbishop of Canterbury, the Bishop of Bangor, and about two hundred ladies and gentlemen were present. The examination commenced with the junior class of boys, and consisted in hearing them read some printed extracts from the Scripture, relating to the history of Lot. We were struck with the inappropriateness of this lesson. Perhaps there is no part of the Bible to which it is so little desirable to direct the attention of youth as to this narrative. It appeared, however, to have been one which had made but little impression upon the minds of the children. When they had finished, they were asked several questions relating to the facts they had read. Some of their answers were given very correctly ; but, notwithstanding their previous drilling, one unhappy urchin, when asked, ' Who were the two men who came to Lot ? ' blundered out, ' Sodom and Gomorrah.' The boys being dismissed, a class of girls were introduced, who, in like manner, read some portion of Scripture history, were interrogated thereupon, and repeated the catechism and the collects : they did not, however, appear thoroughly to understand the meaning of the words ' ascending ' and ' descending,' for several of the girls, in answer to the question, ' What did Christ do after his crucifixion ? ' replied, ' He descended into heaven.' This error being corrected, other classes, first of boys, then of girls, were introduced, and went through the same ceremony, the only variation being that two of the higher classes performed (not, however, without some stoppages) a sum in addition, and another sum in practice. When the turn came for the higher class to be examined, the Bishop of Bangor broke through the printed form of questions,—to which the children had learned their answers by heart,—and put a great number which occurred to him at the moment, connected with the prophecies of Isaiah. Here, however, the children were sadly at fault ; and, to do them justice, it was not to be expected they could be otherwise. Many of the questions were of a character which a profound biblical critic would have found it difficult

The inefficiency of the National and British schools may be traced in a great measure to the poverty of their resources. To secure the services of even good monitors, it is necessary to pay them. A boy, if his parents

to answer; and we heard two or three gentlemen sitting near us remark, once or twice, that they should have been equally puzzled with the boys how to reply to some of the interrogations.

"Some pains appeared to have been taken with the children's reading, which, on the whole, was satisfactory. But, we much object to the practice of compelling the children to make a genuflexion every time they pronounce the name of Jesus. As this word occurred some thirty or forty times in the course of reading one chapter, the effect of a large class of girls dropping a low curtsy at every ten or twentieth syllable had rather a risible effect than one calculated to produce serious thoughts of the sacred character of Christ, and of his divine mission. This is surely a superstitious rendering of the text—that at the name of Jesus every knee shall bow, and was not the meaning which that passage was intended to convey.

"We regret to observe, that notwithstanding the length of the examination connected with the historical facts of the Old Testament, and with some points of the catechism, not a single question was asked relating to any of the moral duties of life, or calculated to show whether the children had been taught the connexion between the moral obligations of religion and their temporal as well as their future interests. No mention was made about duty to parents, love to one another, the importance of truth, honesty, industry, perseverance, &c.; but the inquiries were confined chiefly to mere historical facts, relating to Abraham, Isaac, Rebecca, Hezekiah, Elisha, Elijah, &c. (To the question, 'Who was Jacob?' the girls answered, 'One of the twelve tribes of Israel.') The examination concluded with a hymn, and by all the children (falling down upon their knees) repeating the Lord's prayer.

"We have now described the whole course of instruction which appears to be pursued at this school; reading, writing, arithmetic, (very imperfectly taught,) the creed, the catechism, the collects, and some portion of Scripture history. The children were not exercised in mental arithmetic, nor in geography. The elements of none of the natural sciences, connected with the arts or manufactures, are allowed to be taught in this school. No books are introduced relating to general history, or natural history—to the heavens above, or the earth beneath. Although we are far from looking with a too friendly eye upon the rival establishment of the Borough-road school, (for the people of this country have a right to a much more efficient system of education than can be conferred by the plans of either Bell or Lancaster,) we are bound to confess that in every respect, especially including scriptural knowledge and arithmetic, the children of the Borough-road school evince a far greater degree of proficiency than those of the Westminster National school. In the Borough-road school, also, geography, natural history, geometry, outline drawing, astronomy, and the elements of several other sciences, are, at least professedly, taught, however imperfectly.

"Let it be borne in mind, that the National school we have been de-

be poor, is always taken away from school when he can earn 3s. per week by his labour, unless fed or clothed, or paid at the school. Some schools pay their monitors 1s. 6d. per week; but this is not found sufficient to retain them. The majority of schools, however, are not able to pay them more than sixpence or fourpence, and some not at all; so that there is often not a boy or girl in the school at all qualified for the post.

The same cause prevents properly qualified masters and mistresses from being appointed to these schools. The salaries bear, in almost all cases, no proportion to the services to be performed. The master of the Borough-road school, a very fit and proper person, has a salary of 200*l.*; but the average salary of a master for a British or National school is under 60*l.*—a smaller sum than can be earned by many journeymen mechanics. No person capable of succeeding in any other walk of life is willing to take upon himself the arduous duties of a school-master\* for this amount of remuneration, and the evidence given before the House of Commons on this subject is to the effect, that when a properly qualified person is induced to take the charge of a school, he is sure in two or three years to find some more profitable source of employment. Poverty, however, is not always the cause of the inefficiency of these schools. Some are rich; but, in consequence of the delusion that by mechanical methods children can be made wholly to

scribing is the central, model, and normal school of a society which professes to educate 516,000 children of the poorer classes. From this normal school, the teachers are supplied for most of the provincial National schools. There is no reason to conclude that the offspring are better than the parent; and, in fact, we are acquainted with some National schools in which children are not allowed to learn to write, and in which reading only is taught.

“The friends of the working classes will do well to consider how long this stinted measure of instruction shall continue to be doled out as the sum total of the education to which 516,000 persons are entitled, putting aside altogether the numbers receiving no kind of instruction whatever. It is time public opinion began to be directed to this subject.

\* “One reason why schools are not more useful will be found in the fact that instructors have not qualified themselves for usefulness, and that it is utterly vain to expect lessons of virtue and wisdom from men who flee to the preceptor’s chair only as a refuge from destitution; *the last hope of the unfortunate.*”—*Dunn’s Normal School Manual.*

teach each other, and that nothing further is required than a person to walk round the room and keep them in order,\* the money is always applied, not to securing competent masters, and a sufficient number of them, but to clothing the children. Still, in most instances, so inadequate are the resources of these schools, that where the school committees are sufficiently liberal to allow geography and natural history to be taught, they are unable to procure maps and suitable books; and the whole furniture of a school is confined to a few slates and reading lessons pasted on boards.

It is scarcely possible to imagine anything more intolerable to a child, than to have to read from these boards over and over again the same lesson,† until he can repeat it with his eyes shut, instead of having the opportunity given him of reading through a series of simple and interesting books, on useful subjects. Still worse, however, are the spelling lessons, taught upon the same system as in the Sunday schools, to which we have alluded.‡ Columns of words, with their meanings, are learned only to be forgotten; for, after all, the orthography and signification of words can only be effectually acquired by studying them as they stand in connexion with others—sometimes reading, and sometimes copying. In this case, one word assists to explain the meaning of another, and its

\* This delusion is one which prevails very generally among school committees. We have recently met with an instance in which, notwithstanding the strong remonstrances of the master, a school committee has opposed itself to the efficient payment even of the monitors, although the school is greatly suffering in consequence. In Mr. Dunn's Normal School Manual there are some striking observations to show that the monitorial system, to be efficient, requires a master of superior ability.

† These lessons, which are always scriptural, appear to us very injudiciously selected. The first one we observed on entering a school the other day, was a chapter beginning with "Whoremongers and adulterers God shall judge." But this does not evince so great a want of judgment as that of making the history of Lot one of the first class reading lessons published by the Society for the diffusion of Christian Knowledge, for the use of the National schools.

‡ It is right to except from this censure the Borough Road school, and some others we have seen, in which the spelling lesson is made the vehicle of a great quantity of information connected with the word: we think, however, the same information would be much better imparted through the medium of a series of useful reading lessons, upon which questions might be asked.

form or spelling becomes impressed upon the mind without an effort.

A serious fault of the system is, that it requires all the children to be present in one great room: the master not being able to trust the monitors out of his sight, and having no assistants, must have both the monitors and their classes always under his eye. In the best German schools there are several class-rooms; the advantage of which is, that the lessons given to one class do not disturb or interrupt another. In the Lancasterian and Bell schools, children of all ages, from five to fifteen, are in one room. The master has quite enough to do to preserve order, without attending to anything else; and to effect this, he is obliged against his will often to resort to corporeal punishment, or otherwise to talk and shout himself hoarse in calling silence. Were schools properly constituted, there would be a number of class-rooms, and never more than fifty children in one room, all as nearly as possible of the same age and capacities. By this arrangement, the little children would be enabled to give loose to their tongues without interrupting the studies of the older pupils. Under the present system, the noise of some schools is quite insupportable; but the rigid silence observed in others, often enforced by the most cruel application of the cane, is equally unfavourable to improvement.

Another fault is, that there is no efficient inspection and superintendence. The British and Foreign School Society and the National Society employ an agent to visit different schools, and report concerning the number of children taught in them; but, although his report cannot be without influence, he is without authority to interfere, however he may lament what is bad. All the schools are independent of each other, and of the parent society. They are under the control of committees, often composed of persons who have not the slightest notion in what the difference consists between a good and a bad education, and who have merely allowed their names to appear as committee-men because solicited to do so. The difficulty of getting these committees to meet to transact any business is very great. We were informed in one instance, that out of a committee of

seventy, sometimes three cannot be induced to assemble once a month. Perhaps they once took an interest in the affairs of the school; but whatever interest may at one time be felt, it invariably dies away, and the entire management is left to the master, the secretary, or some individual more active and zealous than the rest. Mr. Dunn states,

"Some schools are always in debt, simply because their committees make no effort to raise subscriptions; seldom assembling; when they do meet, no interest in the work is displayed; examinations of the school are deferred; reports are unpublished; the subscribers, hearing nothing of the institution, one by one fall off; debt accumulates; complaints multiply; and, at last, a school, on the erection of which hundreds of pounds have been expended, and which has conferred inestimable benefits on thousands of children, is closed for no other reason than this,—the parties who have undertaken its management are destitute of any real attachment to the cause of education."

The following instance will show how little dependence is to be placed upon the superintending care of a school-committee composed of honorary members.

#### "MERTON NATIONAL SCHOOL.

"*February 7th, 1837.*—This school was founded by the Rev. E. H. Bond, rector of the parish, in the year 1831. The school-house was built partly through donations and the sales effected at a fancy fair, and partly by the help of a grant of 110*l.* received through the National School Society, being part of the money annually voted by the House of Commons for similar purposes. The present average number of scholars is but thirty, consisting of boys and girls of all ages. Sometimes there have been sixty. They learn reading, writing, and arithmetic, and the girls needle-work. There is a schoolmistress, but no schoolmaster. She receives as part of her salary the weekly payments of the children, each paying twopence per week. Her salary and emoluments together have not, however, amounted to more than 30*l.* per annum; but she has her apartments, fire, coals, and candles, besides. The factories in the neighbourhood very much injure the school by taking away the children.

"Mrs. Searle, the schoolmistress, had been instructed in the National school system, at the society's school in Baldwin's-gardens. She expressed herself as exceedingly dissatisfied with the state of the Merton school. It was now entirely neglected by the original supporters. She observed, 'The rector is a very worthy man, and at one time he took a very active part; but since his marriage he very seldom pays us a visit, and never stays to assist in the instruction of the children. When the school was founded, seven ladies were named to form a Committee of management. *They have never held a single meeting; there has been no examination of the children, and several of the com-*



*mittes have never been once in the school. The annual subscriptions, by which the school is chiefly supported, amount but to 25*l.* per annum, and I fear the school must eventually be given up. Feeling this to be the case, I have lately sent in my resignation ; in consequence of which, one of the ladies forming the committee, whom I had never seen before, visited the school for the first time.' "*

## INFANT SCHOOLS.

THESE form quite a new feature in education, and one which promises to prove ultimately of immense practical importance to the interests of the great mass of the working population. Among the lowest of the poor, the necessity of making the children work for their living will always prevent their remaining at school after they have passed the age of ten, for a period sufficiently long to be of any benefit. But a considerable amount of elementary knowledge may be communicated before that age, under a judicious system, enough to lay a foundation for future attainments out of school. Every effort should therefore be directed to the rendering these schools, first really efficient, and then as numerous as possible. To this end, let us inquire into their present state.

Mr. Wilderspin and Robert Owen both claim the merit of having originated the Infant School System. The first hints, however, appear to have been given by Pestalozzi. The schools at New Lanark were commenced at the suggestion of Joseph Lancaster, who, on paying a visit to Owen at his cotton-mills, represented to him in such vivid colours the immense good that he had the power of effecting, that Owen was induced immediately to erect the magnificent school-rooms which now exist in that establishment. An infant school was not thought of at first ; but the idea of forming one arose from the danger the little children were in, without any one to look after them, of falling into the stream of water which works the machinery of the mills. Mr. Buchanan undertook the task of collecting them together, and forming for them a system of instruction, blended with amusement. He succeeded, partly with the assistance of Mr. Owen, who described what he had witnessed on the Continent. Mr. Buchanan was subsequently engaged by Mr. John Smith, acting in conjunction with Lord Brougham, Lord John

Russell, and Mr. MHL, to form an infant school in Westminster, which now exists in Vincent-square, and which was the first established in England. Subsequently, Mr. Wilderspin became the master of an infant school in Spitalfields, introduced some new methods of his own,\* and having a talent for lecturing, went about the country with a praiseworthy zeal, establishing infant schools in every direction. A society which existed under the name of the Infant School Society, and of which Mr. Greaves was secretary, has fallen to the ground; but recently a new society has been formed in London, called the Home and Colonial Infant School Society, Gray's-inn-lane Road. This society, formed under the auspices of Mr. Plumptre, Lord Henley, and other gentlemen, is, we fear, established upon too narrow a basis to effect any extensive good. The object is, very properly, to give a religious education; but the manner of giving it will be found practically to exclude the children of Catholics and of some classes of Dissenters, while the necessity of secular instruction will, we are apprehensive, be too much overlooked.

We are informed that the honorary secretary, J. S. Reynolds, Esq. is an enlightened philanthropist; but we were sorry to learn that in two or three instances the committee have refused the co-operation of persons of unexceptionable character, (one a Dissenting minister,) because their religious opinions were not exactly in accordance with those of some of the leading members.

At their last public meeting several of the speakers denounced, in the strongest terms, all those plans of edu-

\* We believe Mr. Wilderspin has originated some improvements in the system of infant school education; but Mr. Wilderspin claims so much, that many persons have been led to refuse him that degree of credit to which he is fairly entitled. For example, he claims a beneficial interest in an instrument called the *Arithmeticon*, of which he says he was the inventor. This instrument, which consists of a number of balls in a frame of wires, for teaching children to count, was described, in a work on arithmetic, by Mr. Friend, published forty years ago. The instrument, however, is of much older date. It is the same, in principle, as the *Abacus* of the Romans; and, in its form, resembles as nearly as possible the *Swan pan* of the Chinese, of which there is a drawing in the *Encyclopædia Britannica*. Mr. Wilderspin merely invented the name.

cation which, by appointing separate teachers for religious instruction, would enable the children of parents belonging to different denominations to be educated together. One gentleman went so far as to assert that no lesson should be given which had not immediately or indirectly some reference to the Bible. "If," said he, "the lesson should be on the subject of a flower, the children should be taught to remember every passage in Scripture in which the word flower is mentioned. They should be reminded that 'man cometh forth like a flower, and is cut down.'"

Upon this mode of conveying religious instruction, which, however calculated to defeat its object, is too common not only to Infant schools, but also to the British and National schools throughout the country, Mr. Simpson, in his evidence before the Committee of the House of Commons, makes the following observations :—

"I know schools, with well-meaning but imperfectly educated directors, where the Bible is the school-book, the only school-book ; where a large Bible is selected, and placed upon a stand in the middle of the school, impressing—at least leaving the impression to take effect upon the minds of the young, that the Bible is the only book in the world, and addressing to it something almost of an idolatrous respect. In these schools every lesson, however secular, arises out of, and comes back to the Bible : for example, if the lesson should be the natural history of the bear, it will not be permitted to be entered into till the passage be read about the bear that tore the children that mocked Elijah ; and if the lesson should peradventure turn to the goat, the description of the day of judgment, with the goat upon the left hand, and the sheep upon the right, is for it found out and read. This leads to the inculcation of the hurtful error (for I hold that by the arrangements of the Creator no error is harmless) that the Bible is given to teach all knowledge (scientific included), and that nothing can be true which is not to be found there. The question in such schools always is, What does the Bible say upon this point ? and the error is inculcated that God has opened only one, and not two great books—the book of nature as well as the book of revelation, and has not made one to throw light upon the other, provided they are separately studied. The effect of this upon secular knowledge is such as to unfit young people so trained for after-life ; the mind is weakened and injured by it, and it will be practically found that the children coming from such schools will be exceedingly imperfectly educated, if they can be said to be educated at all. In those of them who have particularly excitable temperaments, religious feelings will take hold often to a dangerous extent, so as to subject the young person to the influences of fanaticism, and (if there is a free disposition) to religious insanity. But, in the great majority of cases, it will operate in the way of disgust, by over doing religious instruction, and the

Bible and the reiterated instructions will be all thrown away whenever the pupil escapes into freedom. It is in this way I hold, secondly, that religion is injured by this mode of education, and the end is defeated, for over-doing is always attended with disgust. It happens, in striking confirmation, that a report given in to the General Assembly of the Church of Scotland, by their Committee of Superintendence of Education in the Highland Schools, particularly dwell upon the fact, that the visitors always found the pupils who had made most progress in secular knowledge the best instructed in religious. I should hold also that the tendency to over-do, and over-task, by religious instruction in infant schools, is perhaps one of the most effectual ways of abusing those institutions, in the way cautioned against by Dr. Brigham, that can be conceived. There is so great a zeal and anxiety on the part of the religious to inculcate religion, that they think they can never over-do it, and therefore the infant brain is over-worked by an excess of religious instruction, and runs the risk of being injured by that which ought to be made, if properly inculcated, a source of pleasure, being made a source of unsuitable intellectual labour."

How far these remarks are applicable to infant schools may be judged of by any person who will take the trouble to look through any one of the Infant School Manuals that have yet been published, including Mr. Wilderspin's Religion, is a very important concern. Much may be done even with a little child towards laying a foundation of true piety, by simple explanations, adapted to its comprehension, of its obligations to that infinitely wise and good Being by whom existence has been conferred; but what are we to say to a system which proposes to make an infant, not yet versed in the mysteries of the alphabet, correctly acquainted with all the historical events of the Old Testament, and with the names of every individual who figured in them?

The following is one of the first lessons, given in a work entitled "The Infant Teacher's Assistant," drawn up by T. Bilby and R. B. Ridgway, masters of the Chelsea and Hart-street infant schools. The work is described by the Literary Gazette as one of the best of its kind, and has gone through three editions.

#### "SCRIPTURE ALPHABETS.

Tune—*Adeste fideles*; or, *Portugal New*.

- A—is an angel, who praises the Lord;
- B—is for Bible—God's most holy word;
- C—is for church, where the righteous resort;
- D—is for devil, who wishes our hurt."

The tune requires that the first part of the last line

should be repeated three times : thus,—D, is for devil—  
D, is for devil—D, is for devil, who wishes our hurt.—  
The lesson concludes thus :—

“ U—is for Uzzah, who died for his sin ;  
V—is for Vashti, the hard-fated queen ;  
W—is for whale, to Jonah a dread ;  
X—is a cross, upon which Jesus bled ;  
Y—is a yoke, 'tis the badge of a slave ;  
Z—is for Zaccheus, whom Jesus did save.”

The authors of the work give the following instructions for using this lesson :—

“ A child is to stand in the rostrum, having twenty-six squares of wood, on which are painted the letters of the alphabet, great and small. The child then holding up the square on which the letters A a are drawn, calls aloud ‘ A stands for angel, who praises the Lord ;’ which the children, looking at the letter, repeat after him. He then holds up B b, and so on throughout the whole twenty-six squares. Thus the children become familiarized with the letters, and at the same time their little minds are stored with Scripture truths, which, under the teaching of the Holy Spirit, may lead them to a knowledge of Him, whom to know is life eternal.”

Messrs. Bilby and Ridgway, not content with compelling little children of two and three years of age to repeat all these hard words about things which it is utterly impossible they can understand, proceed to give two other Scripture Alphabets of a similar tenor : a few lines from one of them will suffice :—

“ G—is for Goshen, a rich and good land ;  
H—is for Horeb, where Moses did stand ;  
I—is for Italy, where Rome stands so fair ;  
J—is for Joppa, and Peter lodged there ;  
K—is for Kadish, where Miriam died ;  
L—is for Lebanon, can't be denied.”

The above may be considered a fair specimen of the work ; but the heading of some of the chapters which follow the preceding lesson will show further what kind of measure is taken of the capacities of little children by the authors, and what the children are required to learn.

- “ 1. The names of all the books in the Old and New Testament.
2. All the passages relating to the working of the Holy Spirit.
3. The parallels between Moses and Jesus.
4. The names of all the mountains mentioned in Scripture.
5. The principal prophecies relating to Christ.
6. Sins recorded in Scripture, with examples.

7. All that is said of No. 7 in Scripture.
8. Ditto of No. 40.
9. The offices of angels.
10. Names given to Christ," &c.

The best conducted infant school in London is that in Quaker-street, Spitalfields, now under the care of Mr. Brown. This gentleman is, perhaps, better calculated for the duties of an infant school teacher than any other we have met with; but, like all the present masters of these schools, in his anxiety to convey religious instruction to the children, he seems utterly to forget that the Bible may contain *some things* which a little child, who has only just learned to run alone, may not be quite able to comprehend, and which would be better deferred till a riper age. Mr. Brown has published several works for the use of infant schools; in one of them, entitled "An Essay on the Cultivation of the Infant Mind," we find (page 52) a lesson designed, apparently, to place his infant pupils, as much as possible, upon a level with Hebrew scholars. The children are to be told that

"Genesis (*jennesis*) means, original rise; history of the creation; cabinet of the greatest antiquities.

Exodus (*erodus*), a way; a going out; a sacred rule of law and justice.

Nehemiah (*nehemya*), direction of the Lord; reformation of church and state.

Job (*job*), sorrowful; the school of patience.

Isaiah (*izaia*), salvation of the Lord; the evangelical prophet.

Zechaiiah (*zekaiya*), man of the Lord; prophetic science," &c.

In the rules and regulations of the Glasgow Model Infant School, under the superintendence of Mr. David Stow, the principle is broadly laid down, that—

"The only school-book shall be the Bible, from which the master shall read every lesson for the day, under the following arrangements:

Monday—Bible biography.

Tuesday—Bible history, or illustrations of animal nature.

Wednesday—Moral duties, from Bible examples or precepts.

Thursday—Miracles from the Old and New Testament.

Friday—Bible History, or illustrations of inanimate nature.

Saturday—Parables, promises, &c."

The following is given as an illustration of the Thursday's Lessons, in the work entitled "Infant Training:"

"Q. Now, children, what is a miracle?

A. Something done contrary to the natural order of things, which

men cannot do, like healing the folks that were bitten with the fiery serpents.

Q. Then who can perform a miracle?

A. None but God.

Q. Name one or two miracles besides the one we are now speaking about?

A. Turning water into wine ; raising the widow's son.

Q. Any other, children?

A. Raising Lazarus from the grave, sir.

Q. Well, children, can any person come forth from the grave, though you and I said 'Come forth'?

A. No, sir.

Q. Why?

A. Because none but God could do that.

Q. Did Jesus raise Lazarus from the grave after he had been dead?

A. Yes, sir.

Q. Then what does that prove?

A. It proves that Jesus must be God.

Q. Was Jesus more than God?

A. Yes, he was both God and Man ; for the Jews saw him, and he lived among them."

These and similar lessons are diversified by singing. This, to the children, is the most pleasing occupation in which they are engaged, and it has evidently an excellent effect in cheerfulizing the heart and improving the temper. We cannot say much in favour of the words (to which, however, the children pay little attention) of the majority of infant school hymns. We select an example of the kind of hymns deemed suitable for little children under six years of age, from the *Infant Teacher's Assistant*.

" The woman's seed shall surely tread,  
Though wounded, on the serpent's head.  
In Abraham's, Isaac's, Jacob's seed,  
Shall all the earth be bless'd indeed.  
Judah's sceptre shall not cease,  
Till Shiloh come—the Prince of Peace !  
His place of birth, his line, his tribe,  
The prophets carefully describe.  
Born of a virgin, he shall be  
Emmanuel—God with us is he !  
These records, in the hands of Jews,  
Prove the Messiah they refuse."

\* A work of higher pretensions than any of the above to which we have alluded, published by Messrs. W. and

\* We have omitted here two songs, (inserted in a former edition of the pamphlet containing this article) said to be sung in some schools,

R. Chambers of Edinburgh, in use in some infant schools, is entitled "Infant Education." It contains some excellent suggestions, and is certainly the best work of the kind that has yet found its way into these schools. How indifferent, however, is the best, may be judged from the following specimen of what the author calls "Philosophical Songs."

"Of oceans number five :  
Two lie around the poles ;  
Between us and America,  
The third, the Atlantic, rolls :  
The Indian ocean next,  
A fourth is said to be ;  
A fifth the great Pacific is,  
From tempests ever free."

#### A SONG ON THE SENSES.

"The organ curiously design'd,  
By which it is we Hear,  
Which catches modulated wind,  
Is simply call'd the ear.  
The organ of the sense, the Smell,  
Resides within the nose,  
To which unfelt, invisible,  
The spreading odour flows."

So much for the mode of teaching children that they hear with their ears, and smell with their noses. Let us now see what are the methods of instruction pursued upon other subjects in infant schools. The following evidence relating to it is given by Mr. H. Grant :—

"ARITHMETIC.—It being found impossible to commence arithmetic with little children in the ordinary school method, the infant school

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in connexion with the 'British and Foreign School Society.' We do so upon reflection, first, because although we have heard them sung in one British school, we have no means of ascertaining whether they have been introduced in others ; and secondly, because they were not published with the sanction of the British and Foreign School Society. The songs alluded to were copied from No. 16 of the *Educational Magazine*, (first series) in which journal they were spoken of in terms of the highest eulogy. This circumstance led us to presume that the songs in question had been more extensively introduced than has probably been the case. They would not have been noticed at all, had it not appeared to us important to check the further growth of an evil of already very serious magnitude.



teachers begin with teaching the children to count little balls strung upon wires, which are moved backwards and forwards. The children afterwards make use of mental calculation to a certain extent ; in other respects the science of numbers is as ill taught as it is at the ordinary schools, worse it could not be taught. It raises a smile of wonder, which is speedily checked by indignation, to see the formidable array of tables drawn up in most infant school manuals, which the poor children are compelled to acquire. Every one of these ought instantly to be discarded from an infant school. There is a numeration table, an addition and subtraction table, a multiplication and division table, a pence table, a shilling table, a practice table, a time table ; tables of troy weight, avoirdupois weight and apothecaries' weight, and wool weight.\* Tables of wine measure, ale and beer measure, coal measure, dry measure, solid and cubic measure, long measure, cloth measure, and a table on hay, generally brings up the rear.

“ What on earth have little children between the ages of two and six to do with wool weight, and hay, and wine measure, and cubic measure, and apothecaries' weight ? Will any one of these ever be useful to any one of these children ? In all probability it will not. If they should be wanted when the child is grown up, they will most assuredly have been completely forgotten. The gross ignorance of the real use of arithmetic as a practical instrument, and as a discipline for the mind, and the barbarism and cruelty, mental and bodily, which characterise the attempts to teach the simplest and clearest of the sciences, cannot be sufficiently deplored.

“ Infant school geometry appears to be a similar piece of rote work. The names of half-a-dozen plane figures and of as many solids are taught the children. It is fortunate they go no farther, for on this plan, the more they learn, the less they acquire. If under the name of geometry the children were led into the way of investigating the forms of objects for themselves, a delightful and practically useful amusement would be obtained ; while the faculties of observation, judgment, and invention would be most agreeably exercised. But this would be a very different thing from the dry and senseless verbiage called geometry by schoolmasters.

“ The attempts to teach geography at the best infant schools, though very imperfect, are somewhat more rational. I think that drawing might also be occasionally introduced with advantage as an exercise for the eye and powers of observation, and as a preparation for penmanship.”

We have adduced enough to show that the great mass of infant schools are at the present moment very far from being so conducted as to lead to the amount of good which has been expected from them. The children have

\* “ An infant school should be the happy asylum of babes, rescued by the hand of benevolence from penury, negligence, and vice. When such an institution becomes an intellectual hothouse, it should be put down as a nuisance of the very worst description.”—*Dunn's Normal School Manual*.

been taught to sing, to rise up, to sit down, at the word of command;—they have been rescued in many cases from the evil influences of a vicious home: even when the parents are industrious, though poor, the children are saved from the horror of being shut up, alone, in a dull room, with the risk of being burnt, and the certainty of becoming quarrelsome, and useless;—they are kept out of mischief, and out of the street, and make some little progress in reading. Yet this is not done without at the same time some mischief being effected. The intellect of a child, by being forced to attend to things above its comprehension, is often impaired for life: \* the mind becomes utterly bewildered and confused, and never thoroughly recovers itself. And this is not all. A child sitting with, and listening to, the elder pupils, learns to repeat with them answers in Scripture phraseology to questions which it does not understand;—the master and visitors are delighted with the readiness of its replies, not troubling themselves to perceive that it substitutes sound for sense. The child in turn is delighted with their praise, and is thus gradually encouraged to affect sentiments which it does not feel.

What other results can be anticipated from a course of instruction which obliges infants, who are sometimes sent to one of these schools before they are weaned, to repeat that J stands for Joppa, K for Kadesh, L for Lebanon, M for Moab, &c., as they are compelled to do by the masters of the Hart-street and Chelsea schools? Yet these gentlemen remark in their book, with an expression of surprise,

“ It is with regret that we are sometimes constrained to hear of the failure of these important and highly useful institutions.”

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\* “ On precocity in religious knowledge I could say much, but I forbear: the ground is tender, and it is difficult to avoid misapprehension. Mental precocity is not a healthy attribute even when it assumes the character of religion. The religion of little children ought eminently to be an affection of the heart, grounded, indeed, upon scriptural truth, the elements of which are intelligible to a little child, but not ramified into all the doctrinal discussions and mental developments which we sometimes survey with wonder. Theology as a science may be made as great a stimulant to the infant mind as baby novel-reading; and the effect will too likely be that the subsequent relaxation will be in proportion to the undue tension.”—*Dunn's Normal School Manual.*

This failure they appear to attribute to every cause but the right one, never dreaming that their own injudicious directions to the teacher can have anything to do with it. But if there be a difficulty in finding suitable masters and mistresses for the management of schools upon the National and British system, how much more must there be to find masters who can acquire the art of making little children interested with stories of Ramah, Sicha, and Ur, before they have yet learned to speak! The fact is, the task is impossible; and Mr. Wilderspin, Mr. Brown, and others, have only succeeded by departing in practice, to a great extent, from the rules which they have prescribed for others. The failure of Mr. Wilderspin in attempting to introduce the system extensively in Ireland, may of course be ascribed to the same cause. Although the Catholic clergy now allow the Scriptures to be introduced into schools for elder children, under the Central Board of Education, yet, as they have always maintained the principle that the Bible, as a whole, is a book above the comprehension of the laity, it could not be expected that they would suddenly favour a system which excluded every other book but the Bible, from a school in which little children were to be taught. After describing the attempt to establish an infant school in a mountainous part of Ireland, which was at first attended by eighty children, Mr. Wilderspin says,

“Soon after, the priest stated in his chapel, as I am credibly informed, ‘that Satan had never invented a more wretched system, and that all who sent their children were alike enemies to the Church and to God.’ The consequence was, that the school had dwindled down to sixteen when I saw it, and after this it could not be rallied.”

Bad, however, as are most of the existing infant schools,\* enough has been done to shadow out the principles upon which they ought to be conducted, and to prove the practicability of a better system; and, after all,

\* Mr. Dunn, in his evidence before the committee of the House of Commons, states (354), “Infant schools really worth the name are comparatively few. It is very easy to open an infant school, and to introduce certain amusements for the children; but it is not easy to obtain a teacher who will laboriously instruct them.” (355.) “In a great many cases the state of infant schools has been brought under our notice; but, I repeat, the number of well-regulated infant schools is small.”

there are but few infant schools that are not in advance of most of the common day schools. Some attention is paid to the cultivation of kindly feelings, and to the inculcation of moral principles, which in the higher class of schools are almost entirely neglected. Some success has also attended the attempt to blend instruction with amusement;—the confinement of school has been greatly diminished;—a child is allowed sufficient exercise for its health; its understanding is sometimes appealed to instead of the memory; and, on the whole, the time of a child is not, in the worst conducted infant school we have seen, so thoroughly wasted as in schools in which a boy is often made to spend the whole day in committing to memory page after page of a Latin grammar, of which he has not yet learned the meaning of a single word.

Play-grounds for exercise and recreation are considered an indispensable feature of the infant school system; but even here the poverty of the resources of these schools (like most others, with here and there a few striking exceptions,) often opposes an insurmountable barrier.

In Harp-alley, Farringdon-street, near the Lancastrian School, there is an Infant School, situated at the top of a house, on the second or third floor. We found one hundred and eighty children crowded in an apartment of very inadequate size, without room to move their limbs, and no yard to which they could resort for either air or exercise. Many other infant schools in the metropolis are similarly situated; and scarcely to half a dozen of the Bell and Lancastrian schools, or of the common day schools, are play-grounds attached. This is one of the greatest evils attending the present state of education in the metropolis. If there were no other reason for a national provision in favour of education than the necessity of providing for growing children proper places for out-door exercise, that would be sufficient. Some of the evidence given before the committee of the House of Commons is very striking upon this point. Mr. Place says,

“The silk-weavers in London are a remarkable instance of a low physical condition. In 1836, when the silk business was before the House of Lords, the weavers came to Palace-yard in great numbers, as

many perhaps as eight or ten thousand, with their wives and children; I went among them and observed their state. I found them, as compared with other trades, a physically degraded people. A son of mine, who is taller than I am, and another young man, went among them;—they could look over them, they were all short persons; there were no tall men among them. I have questioned the weavers who have been up in London from Bolton, Manchester, and other places; and, in one instance, I remarked to a man, ‘he was a small, short man, not a muscular man.’ He started up, and said, ‘I am not half a man; I was bred to the business—it deteriorates us all.’”

This evil would be prevented, if the whole system of elementary instruction, for the poorer class, were not governed by a spirit of the most niggardly economy. The cost of procuring proper play-grounds for athletic games and gymnastic exercises, in Spitalfields, and in most of our poor neighbourhoods in the metropolis, would be a trifle to Government, although not within the means of private charity.

It is not our intention to discuss the state of dame schools, private day and boarding schools, and of the endowed schools, accessible only to the children of the rich. Every one is prepared to admit that dame schools and common day schools are inefficient, and that there are many abuses in our great endowed schools.

Our object has been to dispel the illusion which has long existed with respect to the amount of good effected by the operations of the various school societies, upon which the elementary instruction of the working classes is mainly dependant, and which illusion (arising out of the exaggerated notions of that good, however great it may have been,) has been the sole cause why Government has declined to interfere. But, without now confining our attention to any one particular class of schools, let us hear the testimony of a few more juvenile witnesses, whom we have examined at various times, and in various places, with a view of ascertaining how far they had benefited by such opportunities of instruction as might, or might not, have been afforded them.

“November 4th, 1836.—MARIA SHREWSBURY, No. 20, Poole-street, North-road, aged 16.—Lives with her father and mother, and gets her living by shoe-binding. When in full work can earn 5s. per week. Went to a day school when quite a child, but so long ago that she forgets all about it. Has been also to two Sunday schools, one called a National school, in Hoxton. Used to learn to read and spell, but made

very little progress. Is not able to read a chapter in the New Testament; cannot write at all.

"CAROLINE HICKS, aged 12.—In service as a milk-girl with Mr. Curtis, Hosier-lane, Smithfield; was brought up in St. Andrew's work-house; was placed out a twelvemonth back; cannot read or write. The schoolmistress in the house had weak eyes, and was not able to hear them read.

"November 1st, 1836.—SAMUEL TAYLOR, aged 14, Hyde, Middlesex.—Mother a washerwoman, father dead, four children. Went to a day school for a twelvemonth only; paid 10d. per week. Used to learn to read and write; cannot do much at either. Never attempted to read any other book than the New Testament; did not get so far as subtraction in cyphering. Knows that there are thirty pence in 2s. 6d.; believes that eight times eight are fifty-six. Tried to get a living by selling oysters; did not succeed. Is now looking out for work; thinks if he were a better scholar he could soon get employment. Has learned no trade, and is at a loss to know what to do.

"BENJAMIN HUMPHRIES, aged 14,—4, Crown-street, West-street.—Is looking out for a place; assists his father in selling oysters and sweet-meats in the streets. Wears a charity uniform; went to St. Sepulchre's charity school, Giltspur-street, for seven years; made very little progress in either reading, writing, or arithmetic. His father was obliged to engage a young man to teach him of an evening, in order to bring him a little forward. Used to receive a suit of clothes from the school, and two pairs of shoes, every year. The master was frequently out, and would leave the school to the care of the monitors. He was particular with the catechism, because the boys were sometimes examined in it by the minister; everything else neglected.

"Examined the father of the same lad, who confirmed the above statement. Said he had a lodger (a lad of 18) who was six years at the same school, and did not know his letters. Had complained, in the case of his own son, of the conduct of the schoolmaster, but without effect; he had a friend in the treasurer. He (Humphries) sent one of his sons to a Lancasterian school, but thought he did not make sufficient progress in reading with lessons pasted on boards. Sends him now to a school in Shoe-lane, where he gets on faster.

"Mem. — Inquired generally in the neighbourhood, and met with many persons who are of opinion the children are neglected.

"Visited the school, November 8th, 1836.—Forty boys in a small room up one pair of stairs. Several of the children in a very dirty state; hair uncombed, hands and face unwashed: nothing taught but reading, writing, and Scripture lessons. The master, the son of a clergyman, was formerly a shopkeeper, and a candidate for the common council.

"WILLIAM REID, aged 16, Kentish-town.—Mother a charwoman; has two brothers, drovers, and two younger than himself; gets his living in a stone-mason's yard; earns 10s. per week. When he was a child, his father ran away, and left his mother to provide for the whole family. Has had no schooling, and cannot read or write; thinks he shall turn drover; knows nothing of cyphering, but can tell how much change he ought to have when he buys anything.

"July 4th.—GEORGE ROAD, aged 16, lives with his master, a horse-dealer, 28, Hanover-street, Walworth-road. Has 6s. per week wages. To the question, 'Do you know anything of arithmetic?' answered,

'What's that?' Cannot tell how many pence there are in 2s. 6d.; knows that there are twelve pence in 1s. Went for a short time to a school in Artillery-lane, but cannot now read or write; used to pay 6d. per week, and an extra penny in winter for firing while at school.

"ISAAC WOOD, aged 11, Kent-street, Borough.—Sells sticks for his father about the streets. Disposes of about a dozen every day, at various prices, from a penny to sixpence. His father will not let him go to school. Is obliged to sell sticks on Sundays; cannot read or write. His father buys the sticks of Mr. Russell at the Catherine Wheel.

"*Mem.*—Many of the sticks sold about London in this manner, for a penny and twopence, appear to be young ash trees pulled up and stolen when worth sixpence each in the ground.

"JOHN DAY, aged 14, Turnmill-street, St. John-street. Has no relations whatsoever. Father, mother, uncles, aunts, all dead. Was once in Saffron-hill workhouse. Cannot read or write. Now supports himself. Earns about 5s. per week. Gets 1s. 6d. on Mondays, and 1s. on Fridays, by helping the salesmen in Smithfield market; during the rest of the week gets occasional employment in making children's detonating crackers.

"1836, November 7th.—ROBERT WHITE, 38, Drummond-crescent, New-road, aged 15.—Out of work; had 6s. wages with his last master as an errand-boy. Mother would not let him stay, because he was wanted to clean the house. Was formerly with a doctor, but was not strong enough to pound drugs. Father a tailor, but has little employment. Father has seven children; he (the boy) learned his letters at the National school in Perry-street, where he was in the sand class. Did not stay long; went to another free school, where he only stayed four months, and paid twopence per week. Went to a Sunday school, and read through the first, second, third, and fourth class books. Cannot write much, and cannot read without spelling. Sometimes tries to read a newspaper, but cannot make it all out. Did not learn much at school, but was taught chiefly by his father at home. Knows that there are twenty-four halfpence in 1s. Cannot tell how many twice twenty-four will make.

"THOMAS JAMES, 63, East-street, Lambeth, age 15.—Sells 'baked tatures all hot' in the streets; carries them about in a portable kitchen, in which they are kept hot. Cost of the steam kitchen with the lamp was 2l. Thinks he sells about a hundred potatoes every day at the rate of three a penny. Earns about 6s. every week. Father and mother get their living in the same way. Was brought up by the parish, and was six years in Mr. Aubin's establishment at Norwood. Used to learn to read and write, and can now read pretty well. Has read, besides the New Testament and Spelling-book, the History of Jack the Giant Killer, and part of Robinson Crusoe. These were not school-books, but one of the boys lent them to him. That boy got them from his parents. Don't know the meaning of the word arithmetic. Was taught cyphering. Knows that there are sixty pence in 5s. and that twice sixty make a hundred and twenty. Has never read the Penny Magazine.

"DENNIS CRAWLEY, Church-lane, St. Giles's.—Lives at the Robin Hood with his mother. Pays 3s. a week for one room with a bedstead. Aged 14. Has no shoes or stockings. Gets his living chiefly by selling onions at a penny a bunch. Buys a bushel in Covent Garden market for 3s. and sells them in this way for 4s. Disposes of a bushel in two

days. Cannot read or write. Six years ago went to a day school for three months; began learning his letters; was taken away to help his mother to earn something, because his father died.

"JOHNNY CAUTHY, 26, Red Lion-court, Saffron-hill, age 10.—Has no shoes or stockings. Father dead. Mother a very old woman. Gets her living by selling fruit in the streets. Pays 1s. 9d. a week for a room at a public-house. Boy sells penny alphabet picture-books about the streets. Buys them at 9d. a dozen. Does not sell generally more than half a dozen in a day; but one day he sold ten. Does not know the alphabet, although he sells it. Mother not able to teach him. Never sent him to any school. His brother, who was a working boy, was drowned through playing on some barges.

"DAVID HOOD, Barkingside, near Fairlop, age 14.—In answer to the question whether Barkingside was in Kent or Surrey, answered, 'No, sir, it's not near them places; it's near the May-pole.' Did not know what was meant by the word 'Middlesex.' Father an agricultural labourer with ten children. Boy went to a school a long time ago, but stayed only a few months; paid 2d. a week. Has forgotten all he learned there. Cannot read or write. Earns 1s. a day for snipping turnips, 'and the like of that.'

"JOHN WARNER, aged 14, Enfield Highway.—Farmer's boy; gets 3s. a week. Cannot read or write; went once to a school where he used to learn something, but forgot it all as fast as he learnt it. The school was kept by a man and woman; 'the man never did nothing, because he had a bad leg, like.' The woman used to hear the lessons. Went also to a Sunday school, but only attended six Sundays; was wanted to work. Has to look after the cows on Sundays. Went to work before he was ten years old. Has a brother 'littler than himself, who goes to work.' Only one of the family can read or write; he is employed on the railroad. Knows nothing of arithmetic, cyphering, or summing. Could not tell how many pence there were in a shilling; thought there were twenty-four. Guessed again, twelve. Knew that twice twenty-four were forty-eight. Appeared a quick-witted and good-tempered lad. 'Never writed at all.'

"HENRY ABRAHAMS, 6, Coppice-row, Clerkenwell, age 15.—Is a self-taught artist. Gets his living by making sketches of houses, chiefly public-houses. Charges from 2s. 6d. to 5s. each sketch. Is not able to draw figures or trees. Went to a school in Clerkenwell-square for four years; but thinks he learned more from his mother than he gained at school. She taught him to read before he was five years old; was not taught drawing at school. Made no progress in arithmetic there. Never could understand the mode of working questions by figures; used often to get thrashed for it. Says he often lies in bed of a morning, and works difficult sums in his head in his own way. Is clever in mental calculation; a sharp lad, possessing superior talents, but too badly educated to turn them to a proper account.

"WILLIAM JOHNSON, aged 15.—An orphan, has no brothers or sisters. His father was a jobbing carpenter, who died a twelvemonth ago. Gets his living by holding gentlemen's horses and helping omnibus cads, chiefly at the Bank. Sometimes earns as much as 1s. 6d. in a day, sometimes nothing. Earned nothing last Friday, and seldom gets anything on Sundays. Has now only fourpence in his pocket; this he will have to pay for a bed. Sleeps sometimes at one lodging-house,



• and sometimes at another ; chiefly at one in Mitre-court, Barbican ; sleeps there in a large room, in which there are a matter of two dozen beds ! A great number of men and boys sleep in the room ; each has to pay fourpence a night ; in the morning they are allowed towel and soap, with a tub of water. Gets his dinner at cheap cook-shops ; generally buys two pennyworth of beef soup, with a ha'p'orth of potatoes, and a ha'p'orth of bread. Buys his breakfast of the people who sell tea and coffee in the streets at twopence a pint, and bread and butter at a half-penny a slice. Cannot read or write ; went once to a Sunday school at a chapel in Barbican for a few months, when his father was alive, but did not make any progress. Is not able to read a chapter in the New Testament.

“ MICHAEL HENNESSY, aged 12.—Lives with his father and mother in Paradise-court. Sells nuts about the streets ; his mother also sells nuts. Father ill ; came from Ireland about a twelvemonth ago ; was a fisherman on the lakes of Killarney. Boy used to go to school there to learn to spell ; says he has forgotten all his learning since he came here. Cannot read or write.

“ JAMES GLASSCOTT, aged 12, Enfield.—Farmer's boy ; works on Mr. White's farm ; drives the plough, frightens the birds, and does anything ; has 2s. a week, and finds himself. Lives with his father and mother : never went to school ; had something else to do. Cannot read or write ; does not know how many halfpence there are in a shilling.

“ JOHN HIONS, resides in the Buildings, Highgate. Thinks he is about 14 years of age. Never went to school until last year ; went to the National Highgate school for about three weeks ; left school because oysters came in. His father taught him to read a little before he went to school ; can read a little in the New Testament ; has read besides Tom Bowles. The master ‘ learnt us very well ;’ he never flogged. Employed to pick weeds and couch grass in the fields before he went to school ; has not done schooling, and will return ‘ when oysters is out.’ Began writing, but did not go far ; says there are twelve pence in a shilling, and twenty-six in half-a-crown. Is now selling oysters ; sells about one shilling's worth in a day.

“ GEORGE ELLIS, age 15, Enfield.—Works for Mr. Edward Anderson, carrier ; receives only his board, and no wages. Went to a school kept by Mr. Mills, three years ago ; did not attend regularly. Used to learn to read and repeat the catechism ; cannot repeat it now ; cannot read or write. Is quite sure he cannot read through a chapter in the New Testament.

“ JOHN THATCHER, Woadley, Berks.—Farmer's boy ; looks after the cows, and helps to drive the plough ; has 3s. a week, with 30s. at Michaelmas ; finds himself. Is able to read either in the Bible or New Testament, and has read besides ‘ Jack the Giant Killer,’ and some religious tracts. Can only just write his own name. Went once to an Industrial school, supported by the Rev. Mr. Aylming, in Sunning parish ; thinks ‘ that was no good at all ;’ was employed all day in plating. The mistress thought much more of keeping the boys at work than of hearing them read. Writing was not taught. The boys received tickets value 2d. per week, and took out the amount in clothes at the end of the year. Afterwards went to a writing-school, where he paid 9d. per week. Thinks he should have got on there,

but was taken away to go to work ; was never taught cyphering, and does not know how many halfpence there are in 2s. 6d.

"PATRICK WELCH, White's-yard, Saffron-hill, age 14.—Sells fruit about the streets, chiefly apples ; says he can hardly support himself by it. Has no father nor mother ; lives with a cousin, who is a day-labourer. Don't know whether he is his cousin or not, but this man always took care of him.

"Was brought up at Launceston. Went to a free school there, and learned to read and write a long while ago ; has read several books, and amongst others, the history of Cinderella and the Glass Slipper ; went as far as the rule of three in cyphering — knows that there are sixty pence in 5s.

"JOSEPH BILLENGER, age 16, Barking. Is a fisherman's boy ; has been two or three voyages 'trawling' for fish. All the Barking fishing-smacks have four boys and four men. Does not like the sea, and intends getting a place on shore. Cannot read or write. Went for a twelvemonth to the Barking National School to learn, but did not make any progress ; always attended regularly ; never played truant."

"JOHN COLLINS, age 10,—14, White's-yard, Saffron-hill. — Sells penny pictures, alphabet-books, and story-books about the streets ; clears about 3s. profit by them in a week. Sells most of Jack the Giant Killer, and a good many copies of Tom Thumb. Went to a free school in Queen-street, Lincoln's-inn-fields, up a coachmaker's yard, for four years ; went there when he was six years old, and has attended pretty regularly ; is able to read, but cannot write. Cannot explain why he was so long at school without learning to write. Appears a decent, well-behaved lad, and tall for his age."

"JOHN TURNER, Finchley, age 15.—Looking out for work ; has a temporary job, driving a flock of sheep to London. Cannot read or write, and never went to any school. If he could read and write, should be able to get a good place at his uncle's, a coachmaker.

"JOHN MARCH, Finchley, age 15.—Farmer's boy, drover, and little better than a young ruffian. Cannot read or write, but went once to a Sunday-school at Wheatstone ; did not stay long ; thought he knew as much as the master. 'One day, when it was time to leave, he wouldn't let us go, and began knocking us about for swearing. I threatened to kick his shins, and then he turned me out: I wouldn't go any more.' Does not get anything from the parish ; says they have got a new 'hact,' and a new workhouse built, and believes there is a cage in it—does not mean to go near it.

"THOMAS BROWN, Sun-street, Fulham-fields, age 14.—Father a bone-dealer ; makes bone-handles, and sells bone-dust for manure. Boy cannot read without spelling, is not able to write, and cannot tell how many pence there are in a shilling. Has been to several schools ; one was a charity school, but he did not stay long. The school where he got on the fastest was a private school, where he paid 6d. per week. Only stayed there two months, because the schoolmaster was turned out by the landlord for rent.

"November 5th.—JAMES HARRISON, age 15,—15, Seacoal-lane. Father a tailor ; has a family of seven children. Boy out of work, and looking for a place ; has had one master, who gave him 4s. per week, besides board and lodging. Is able to read, and has read Robinson

Crusoe; cannot write much; goes now to an evening school in the Old Bailey to learn—pays 10d. per week. Went once to a National School, in Clarendon-square; used to learn to read, but not to write; writing and arithmetic were charged as extras 1s. per week; his parents could not pay it. The reading was not charged for; made little progress; the master was very severe with his scholars—used to load his cane with lead at one end. One day split the heads open of two boys with his cane. The school was at last broken up through his severity.

“Went to place at 13; stayed with his master till he was seized upon for rent.

“*November 7th.*—GEORGE ALLEN, age 16,—22, Ironmonger-row.—Born in Hertfordshire, at a village near Dunstable. Father dead; has lived chiefly with a travelling horse-dealer; received as wages 2s. per week, with board and lodging; used to visit the fairs and markets; is now out of work. Went for four years to a parochial charity school, in Cow-cross; attended every day, but did not learn much. Does not think he can now read through a chapter in the New Testament, but is able to read the names of streets; can write his own name, but nothing more. Asked him, ‘If I give you 1½d. can you tell me how many three halfpences there are in a shilling?’ Answered ‘Sixteen;’ guessed again—answered ‘Ninepence.’

“*November 4th.*—ELIZA PATTEN, age 13, Edmund’s-street, Camberwell.—Sells tin mugs and other things about the streets; cannot sell three shillings’ worth in the week—wishes she could. Went to a Sunday school till her grandmother died. Used to have a suit of clothes and a pair of boots given her every year. Was taught her letters; did not make much progress in reading, and it is so long ago she has forgotten all about it. Was not taught to write.”

“MICHAEL BRYANT, White’s-yard, Red-lion-court, Saffron-hill, age 12.—Sells fruit about the streets; earns between 3s. and 4s. a week; the most he ever earned was 4s. 6d. ‘I always sticks to oranges till they is out; then I sells nuts and apples.’

Never went to a day school, but attends a Sunday school in Mutton-hill; cannot write, but is able to read a little in a spelling-book.”

“ELIZABETH KNOWLES, age 14,—2, Bryan-street, Webb-square, Shoreditch.—Eight in family, Elizabeth the eldest; father works at shoe-making, as a chamber master. Went to a charity school, Wood-street, Spitalfields; used to have a stuff gown and two pair of shoes every year given to her; the children only allowed to stay three years in the school; thinks it was a very good school, but used to write only once a week, and sometimes not at all. Cannot now write much. Father is going to send her to an evening school to learn to write, as soon as he can afford it. Had a Bible from the school, which she reads. Her father bought her Jack the Giant Killer, Tom Thumb, and Robinson Crusoe. Father and mother cannot read; she used to read to them, of an evening, Robinson Crusoe. Was only taught cyphering once a month; don’t know how many four times twelve make; was chiefly employed in reading and sewing at school; can hem and stitch, and do anything with her needle.

“JAMES CLARK, age 17, High-street, Hampstead.—Lives with a Hampstead carrier; has 3s. per week, with his board; has been there nine months; gets a few halfpence, now and then, for beer money, perhaps 1s. per week. There is another boy with the carrier, who goes to

the West End. Can read and write : went to Mr. Simmonds' school at Hampstead ; paid 1s. 6d. a week ; went there for a twelvemonth ; used also to teach himself at home. Thinks there are forty halfpence in 2s. 6d. ; guessed again, sixty. Has read a little of Jack the Giant Killer and the Penny Magazine. Began several books, but never got through them.

" WILLIAM GEORGE MORTON, age 15,—23, Spital-street, Spital-fields.—Gets his living by selling buns and cakes about the streets ; earns very little by this trade ; had only taken three halfpence on Friday (Dec. 9th), up to twelve o'clock. Was formerly in a wadding manufactory in the City-road ; had 4s. per week there. The premises were burnt down. Went once to a school in Spicer-street, where he paid 2d. per week, to learn to read and write ; stayed about six months ; is able to read a little, but cannot write at all ; father a journeyman baker.

" Dec. 13th.—GEORGE ASKEY, 2, Queen's Head-court, Holborn, age 13.—Father a surgeon's instrument maker ; boy wears a blue charity uniform ; has been four years at the St. Andrew's charity school, in Hatton-garden. The school contains 135 boys and 135 girls ; they are taught reading, writing, and arithmetic ; in the boys' school, there are two masters, Mr. Collins and Mr. Jones. Boy says 'there is a good deal of beating in the school when we deserve it ;' is sure himself to 'get it' once a week at least. Has read the Bible, the History of our blessed Saviour, and some little story books ; can only recollect the names of 'Who killed Cock Robin, and, 'Jack and the Bean Stalk.' Is allowed from the school one coat, two pair of breeches, and three pair of shoes every year. Should prefer having a dress like other people, because the Irish boys follow the boys of his school about the streets, and call them 'charity brats.'

" GEORGE CLARK, 21, Shaftesbury-place, Aldersgate-street, age 13.—Works for his father, an umbrella maker ; has ten brothers and sisters, all at home, and only three older than himself. Went to Aldersgate Ward school, in Charterhouse-square, called Pakenham's School. Was taught to read, write, and cypher ; got as far as Practice, in arithmetic ; has read the History of England, Jack the Giant Killer, Robinson Crusoe, and all manner of books. Keeps rabbits and steals hay for them, from the hay carts coming into London ; has three does and two bucks—does not make any money by them.

" ROBERT ABRV, Pakenham, Suffolk, age 18.—Drives a miller's cart, and receives 6s. per week : has been to several charity schools ; they were chiefly held of an evening ; used to learn to read. Went subsequently to a day school at Hixworth, for twelve months, in order to learn to write ; paid 6d. a week. Was never taught cyphering properly ; knows a little of addition, but did not get so far as division or subtraction ; used to learn columns of spelling from a dictionary. Has been also to Sunday schools, and used to learn to read the New Testament there ; has read besides, at home, some song books and part of Robinson Crusoe.

" JAMES CAYTON, Peter-street, Bishopsgate, age 16.—Has just left a situation as pot-boy, at the Red Lion, Liverpool-street, because the wages were too low. Had but 2s. per week and his board. Cannot read or write, but went for a twelvemonth to a charity school to learn—Bishopsgate Charity School, in Peter-street. Thinks there were 200 boys there ; they wear charity uniforms. Boys were made monitors, and

they did not properly attend to the classes. Finding he made no progress, his father took him away. Can write, if anything, better than he can read, but is not able to read a chapter in the New Testament.

"JOHN DAVIS, age 10,—2, Fox-court, Earl-street, Seven Dials.—Stands with basket in Covent-garden market, and sells poultry; earns from 3s. to 20s. per week; sells most on Saturday, when he carries his basket round to private families; has sometimes sold three dozen fowls on a Saturday. Says his 'right father is dead,' but that he has now another, who set him to work when he was seven years old. The basket was then carried for him to Covent-garden, and he was left with it to sell the stock. His present father buys the poultry at Leadenhall, and sells poultry himself.

"Boy says he cannot read or write, but has just commenced going to a Sunday school, in George-street, where he will learn to read and spell. Writing is not taught there. His 'right father' was a good scholar, but his present father cannot read or write."

"JOHN HOLMES, age 15,—16, Sun-street, Church-street, Bethnal-green.—Boy out of work; father a weaver. Has had several places, chiefly connected with weaving; received 4s. 2d. per week at his last place, without board. Cannot read or write. Went for a year and a half to a Sunday school in Quaker-street. Attended regularly, because his master was one of the teachers, and never missed morning and evening service; was in the second class; used to learn to spell and to read a little in little books; cannot now read a chapter in the New Testament: was not taught to write."

"EDWARD TAYLOR, age 14.—Father a tailor, mother a cook. Boy out of work: lived three years with a farrier; used to receive 8s. weekly, without board. Can read and write, but not very well. Has read Jack the Giant Killer, Blue Beard, and the New Testament. Went to the Marylebone National school, near Regent-street, for a year and a half. Did not get on there very fast; there was a good deal of flogging. Some of the boys who were made monitors, were very ignorant themselves. They used sometimes to make the other boys give them halfpence and sweetmeats, to avoid a beating. One day, a boy who had been flogged through a monitor told the master of it, and he put a stop to their having things given them. Went afterwards to a Sunday and evening school, in Queen-street, Lincoln's-inn-fields, 'where I made much more progress than at the National school.'

"Has a brother a soldier in Spain, and another a sailor, besides three others.

"CHARLES SMITH, nearly 14 years of age.—Lives with his father, a bricklayer, whom he occasionally assists; attends Rickling National school when not at work—has been to this school on and off for nearly six years. Learns reading and spelling in the Bible and 'Abstract.' Could not tell what the 'Abstract' was about. 'The master says it is an abstract of the New Testament.' Knows no cyphering; cannot write or read writing. Had learnt his catechism very perfectly by rote. When asked what murder was? said it was 'killing.' Did not think killing a horse murder, because he had seen a horse killed. Could not explain what was meant by 'piety, charity, neighbour, parents, intemperance, unchastity,' all of which words occurred either in the catechism or in the explanatory questions attached to it."

"JOHN KEARNS, age 20, living at Hornchurch, Essex. Father a la-

bourer, living at Godalming. Went to a school, in Godalming, two years; the number of boys was generally a hundred, of whom a few paid 6d. a week, and the remainder what their parents could afford. The master took pains with a few of the boys who paid him the best, but neglected the remainder. Was taught the alphabet from tablets which hung against the wall, by some of the bigger boys: never learnt to write, but some of the boys did; never could read, and thinks he should have learnt more had he not gone to school. Left the school to go into the workhouse at the age of 14, when he was employed at a leather mill; the parish receiving 2s. 6d. per week for his labour, and he himself, 6d. to 9d. Complains bitterly of neglect in his education.

“JOSEPH HAMPSHIRE, age 14.—Was four years at the parish school of Rumford, which contains about 35 parish, and the same number of national, boys; the latter paid 1d. per week: could read a little when he went, and towards the latter part of his stay became a teacher. The master was very strict, and confined his attention to the boys in the first class; the others were entirely under the management of the senior boys, who received directions from the master how to proceed. Learnt to write, and a little arithmetic, but forgets what they called it; does not know what addition and subtraction mean. In answer to the question, ‘If 4 lbs. of potatoes cost 2½d. what would 8 lbs. cost?’ he thought 16d. and after some consideration said, 20d. Is quite sure that he could have learnt a great deal more, if the master had paid proper attention; sometimes reads the Penny Magazine, but is obliged to spell the hard words.”

Without calling any more witnesses, or going more deeply into the subject, we may now form a tolerably correct opinion of what is doing, and what remains to be done, for the education of the people. Hitherto it has been deemed sufficient to go on multiplying the number of schools, without any inquiry into their efficiency. The evidence we have adduced proves that there may be abundance of schools, and yet no instruction communicated deserving the name.\* But were every school an efficient one, how many more are required than those which now exist? Out of 50,000 children above five years of age in the borough of Manchester, only 20,119 are reported by the Manchester Statistical Society to attend day and evening schools, whether bad, good, or indifferent. The truth is, England will soon be, if it be

\* Mr. Dunn, in confirmation of this opinion, states,—“The teaching in schools in large towns and country villages is *miserably insufficient*. In giving this opinion I do not exclude all our own schools. I should say that the teachers who have left our institution within the last two or three years are generally well qualified for the task, and so are many others; but the number of incompetent teachers in the country is very great.”—*Minutes of Evidence*, page 18.

not already, the worst educated country in Europe. Even in countries deemed uncivilized, more is done for the education of the poorer classes than in our own. In Bengal, for example, from the report of Mr. Adams, it appears that there is scarcely a native village throughout the province in which reading, writing, and arithmetic are not taught the peasantry;\* while in England there is scarcely a village in which a school exists of any kind accessible to an agricultural labourer, save a Sunday school or a dame school, in which reading only is taught. Nothing but inordinate vanity and self-love have blinded us to the truth, that a large proportion of our population are, morally and physically, in a far inferior state to that of the American Indian, whom we term a savage.

But let us now turn our consideration to the remedy. Some have said that all hope of amending the present state of things must be far distant, in consequence of the nicely-balanced state of parties. Perhaps some years must elapse before a bill for national education, such as the people of this country ought to demand, will pass the House of Lords; but a bill for national education is not at the present moment a *sine quâ non*. Ministers have the power in their own hands, assisted by a simple vote of the House of Commons, of extending

\* "In Bengal and Behar there is a village school for every thirty-one or thirty-two boys. The girls are not instructed. The scholars begin with tracing the vowels and consonants with the finger on a sand-board, and afterwards on the floor with a pencil of steatite or white crayon; and this exercise is continued for eight or ten days. They are next instructed to write on the palm-leaf with a reed pen, held in the fist, not with the fingers, and with ink made of charcoal, which rubs out, joining vowels to the consonants, forming compound letters, syllables, and words; learning tables of numeration, money, weight, and measure, and the correct mode of writing the distinctive names of persons, castes, and places. This is continued about a year. The iron style is now used only by the teachers in sketching on the palm-leaf the letters which the scholars are required to trace with ink. They are next advanced to the study of arithmetic, and the use of the plantain-leaf in writing with ink made of lamp-black, which is continued about six months, during which they are taught addition, subtraction, multiplication, and division, and the simplest cases of the mensuration of land, and commercial and agricultural accounts, together with the modes of address proper in writing letters to different persons."—See page 6 of the report "On the State of Education in Bengal."

indefinitely the number of schools, and of commencing a reform in those which already exist.

Nothing more is required than a Central Board of Education, composed of fit men (whom the Crown may appoint), with the same power over the annual government grants for educational purposes that is now given to the Lords of the Treasury.

Twenty thousand pounds are now voted every year in aid of building school-houses, which when erected merely serve to deceive the public into the belief that education is advancing, when really it is making little or no progress. Suppose the same money given only on condition that the school established should be conducted upon a plan likely to be effective, and how different would be the result from what we see at the present moment.

Let there be a model and normal school for training properly qualified teachers. Let the Central Board have power not only to aid in building school-houses, but in supporting good schools when established, and the way would be gradually paved for a more comprehensive measure. The power of withholding an annual grant, of however small an amount, from an ill-conducted school, would be quite formidable enough to cause their authority to be respected; and the power of giving pecuniary assistance, however limited, would be quite sufficient to induce by degrees all the mismanaged charity schools now existing to place themselves under the Board.

The plan is simple and feasible; nothing but resolution is wanting to effect the object, not in a moment, but by such steps as would be at once safe and certain.

Let no one imagine that the work of educational reform can be effected without centralization. Without a Central Board, armed, not with despotic powers calculated to irritate and inflame the public mind, but with sufficient power to make it the interest of all persons connected with schools to adopt improved plans of instruction, little or nothing can be accomplished. An individual might waste a life in reasoning with schoolmasters and mistresses, appealing to committees and their secretaries, and canvassing subscribers, without succeeding in changing the character of more than half a dozen schools throughout the country. But a Central Board,



operating by means of an establishment for training teachers, and annual grants, might in a short time produce a change that would appear as the effect of magic.

The danger that the powers of a Central Education Board might be used as an agent of despotism, is, in this country, altogether imaginary. No board appointed by Government, whether composed of Whigs or Tories, could be composed of men so illiberal in their views of education as the vast majority of country farmers and small tradesmen in all but the large towns, to whom it would otherwise be necessary to appeal. We know of an instance in a rural district, in which, when a noble marquess presented a few maps to a school, his influence was insufficient to get them hung upon the walls. Where are the properly organized bodies of local representatives to be found, to whom the interests of education can be safely confided? Let it be remembered that the guardians of the Bedford Union remonstrated by letter against the order of the Poor Law Commissioners, that the children of the widow and fatherless should be taught to write. Will it be said that commissioners would be irresponsible? In the present state of public opinion such an irresponsibility cannot exist. Every movement of the Irish Education Board has been watched; and in the case of the Poor Law Commission, the proceedings of no body of men were ever before subjected to so vigilant a supervision. Like the Poor Law Commissioners, an English Education Board would be too frequently before the public to be guilty of any great abuse of their trust. The irresponsibility is in the present system: it exists now on the part of innumerable teachers and school committees, who, in an individual capacity, are each too humble to occupy any considerable share of public attention.

It is supposed that the most serious obstacle a Board of Education would have to struggle with would be religious prejudices; but this difficulty has been much overrated, and exists out of the House of Commons more in name than reality. In any plan for national education provision must be made for religious instruction. Let that be provided for fairly and fully, and the public will pay no attention to the outcry which may be raised by the friends of intolerance, who would have chil-

dren hate each other for the opinions of their parents, rather than meet in a spirit of charity and universal brotherhood.

To effect this object, and permit the children of parents belonging to different denominations of Christians to grow up together in peace and harmony,\* it is only

\* A few words upon the principle of separate or sectarian schools. It is a principle discouraged by the governments of France and Germany, and to which every good man should be opposed. So long as children are not allowed to play together because the opinions of their parents differ, the religion of peace and goodwill among men will never have a practical meaning. However numerous a sect might be, we would not (individually) promote the formation of an exclusive school. An Educational Board should be extremely solicitous by all possible methods to bring the children of different sects together, that they may no longer grow up regarding the conscientious of other persuasions as moral monsters to be shunned and abhorred. But, if this were not a sufficient reason against the project, another would be found in the enormous expense it would entail. A sect may be very numerous, and yet not sufficiently so in a given locality to have a school of its own. To provide a separate school-house, a separate play-ground, a separate school-master, a separate school-library, for every twenty or thirty children not to be taught the liturgy of the Church of England, would involve an expenditure to which no parishes would submit: on the other hand, the rights of conscience ought to be protected and education conferred, even in the case of *the one* child of an Irish Catholic labourer.—Let us bring the case home. A school is required in a small country town. A government agent procures a return of the number of children to be instructed, and of the denominations to which they belong. He calls a meeting of the inhabitants, and especially invites the attendance of the clergy of each persuasion. He addresses them thus:—“There are in this place 600 children requiring education. Of these, 400 belong to the Church; but there are 100 Baptists, 60 Independents, 30 Unitarians, and 10 Catholics. Government is bound to care for all. Will you have one school, or five schools? In either case, remember the burden will fall in great part upon yourselves. If, as you will perceive, one will be the most economical, and the most efficient for mere secular instruction, cannot we now, with the co-operation of your own ministers, arrange a plan by which all should go to one common school, and all be instructed in religion; but without offending the Dissenters by compelling their children to learn the catechism, or the Catholics and Unitarians by teaching them controverted doctrines?” It would be an insult to the people of England to suppose that they would generally be opposed to the principle of such an arrangement. In such a case as we have described, the school meeting would probably stipulate that the master should profess the sentiments of the Church of England. Bible classes would be formed under his direction, but which would not include the Dissenting minority. For them there might be separate Bible classes under other superintendence; and if the horror of a priest and a mass-book were found to be insuperable, the Catholic class might meet for religious instruction at some other place out of school-hours.

necessary that instruction of a purely scientific character should be separated from that which is entirely religious. In an university, there is a professor for mathematics, another for Arabic, and another for divinity. Why should not the same principle be carried out in a children's school? Why should the same individual who is to teach arithmetic, or writing, or singing, be the same person who must teach them the doctrines of Christianity? Who is there that does not see that the very best teacher of accounts may often make the very worst expounder of the Scriptures, and that the soundest divine may often be too little acquainted with the actual business of life to instruct a lad in the mysteries of trade? Without a division of labour nothing can be perfected, and those persons are the greatest enemies of religion who insist upon requiring in the same person the union of qualities which are incompatible.

The present state of what is called religious education in this country must excite the most serious concern in the minds of all who appreciate the importance of strengthening moral principles by a sense of religious obligation. The Bible being made a spelling-book, a task-book, an engine of punishment, becomes connected with the most painful associations in the mind of a child. Wearied and surfeited with its contents before the child is capable of fully comprehending their import and importance, it learns to loathe that which it should love; and in too many instances, when children leave school, they close the Bible, never again to open it during their lives.

The intelligent author of "Exercises for the Senses," and several other valuable works for children, remarks,—

"I have no hesitation in saying that school religion as now taught is a mere farce, and a complete profanation of everything like true religion. A number of Bible historical facts are got by heart, without any reference to their signification or moral, and a number of catechetical questions are asked, each of which brings forth an answer, which might, as far as the child can understand, be just so much Arabic. The subject is not explained, much of it could not be made intelligible to a child in any way, and his only object is to evade what he can, and get off without punishment. If this be not profanation of religion, I know not what is."

Mr. Wilderspin himself, in his examination before the House of Commons, found himself obliged to give evi-

dence of the evils arising from the mode in which religion is now taught. He observes, speaking of an infant school at Cheltenham,—

“ I must say with respect to this school, I have witnessed too frequent a use of the divine names : the name of God is perpetually in the children's mouths ; they cannot speak a sentence without bringing it in : the consequence is, that it loses its sanctity and effect by being too common, and I entirely disapprove of the practice.”

Separate the merely secular or scientific instruction from the religious, and there would be no difficulty in including in one school the children of the Church of England, Dissenters, and Catholic parents. Supposing there to be a hundred children in a school whose parents wished them to be instructed in the principles of the Church of England, arrangements could be made with a clergyman to give them the instruction required on certain days and at stated hours, when the children might all be assembled in a separate class-room for the purpose. At the same time a Dissenting clergyman might instruct a portion of the scholars in another class-room ; and the lessons thus given, by persons obviously better qualified than any others, would be infinitely more impressive, and likely to produce a more lasting effect, than the wretchedly imperfect plans now adopted.

That the public at large would be well content that religion (provided it be *bona fide* taught) should be taught by separate teachers, is evident from the fact, that in the great mass of private day schools for the children of the middle and poorer classes (schools which far outnumber the free or charity schools) religion is not now mixed up with the ordinary branches of instruction. A private schoolmaster, who gets his living by receiving as many pupils as possible, at the rate of 6*d.* or 1*s.* per week, knows that if he were to teach the Church of England Catechism to the children of Catholic parents they would be removed from the school, and therefore rarely meddles with the subject. It is, for the most part, only in the schools supported by charitable and religious societies that the same person who teaches a child to read and spell is expected to expound to him the Scriptures.

Mr. Simpson remarks,—

"In Scotland, during the period of my own elementary education, the separation was in all schools, but the parochial, and those for the lower orders in towns, complete. Neither in any English reading school nor grammar school for the middle classes was the Bible a school-book. The education at school was secular, and at home religious. Zeal upon this subject has much increased of late, and in circumstances, in many instances, which make it very difficult to trace it to any other than a sectarian, if not a political, source. There are zealous friends of revealed religion who cannot for a moment lose sight of it, and would mix it with everything. Their current phrase is, that education must have a religious foundation;—which means, in some mouths, that education shall consist of religion exclusively, and in others, that it shall secure adherents, by binding the young to the sect of the speaker. Many repeat it honestly, but without a definite meaning. When the subject shall come to be viewed calmly and rationally, the plan of teaching secular knowledge by one teacher, and revealed religion by another, will and must, if we are to have national education, gain ground;—it is extensively gaining ground."

After stating to the committee that the necessity for separating secular from religious instruction had been found by the Missionaries of Serampoor, and was now acted upon in the schools for Hindoo children, and, further, that the plan was now recognised and approved by the General Assembly of the Church of Scotland, Mr. Simpson remarked,—

"I would not distinguish between religious and secular instruction, *quoad* the pupil, but *quoad* the teachers; so that the pupil shall have a teacher of secular knowledge which comes from a distinct source, the revelation of God's works, and he shall have a teacher of revealed religion, at a separate hour, and that teacher of revealed religion shall be his minister, the minister of his persuasion; so that the ministers of religion shall be bound to take upon themselves the religious training of the young. They have too much thrown it over upon the schoolmaster, and, I think, improperly;—it ought to be in their own hands; they are called the religious teachers, and their religious teaching is not sufficient when confined to a weekly homily in the pulpit. They ought to teach the young, and each pastor the young of his own flock."

The greatest difficulty to be overcome is not that which would arise from the mode of imparting religious instruction, but from parents, among the working classes, removing their children from school before it is possible, under any system, their education could be completed.

The desideratum is to establish, for the poorer classes, Industrial Schools, in which a child, without neglecting the ordinary branches of instruction, should be taught to do something which would help his parents to support

him, and thus remove the temptation of sacrificing the interest of the child for the sake of 1s. or 1s. 6d. per week, which he might earn by picking up stones in a field.

In the Gower's-walk school the boys earn 1s. per week for themselves, besides two or three shillings for the school, as printers. In Lady Byron's school, at Ealing, the boys earn considerable sums as gardeners. In several other schools boys are taught to mend their own clothes and shoes, and those of their brothers and sisters. But the principle is one which is capable of indefinite extension.

It would be very desirable to see the apprenticeship system superseded, as far as possible, by schools in which every mechanical trade, not requiring extensive machinery, might be taught. By proper arrangements a boy might learn more in two years than the majority of apprentices learn in seven; (most of them being made mere errand-boys and shoe-blacks till they are nearly out of their time;) and this might be accomplished without causing his education to stand still for a single moment.

Without an industrial system, all the school instruction that can be given to the great body of the working classes must be limited to the years of infancy. A poor man always finds some kind of employment for his children at the age of ten or eleven, or he sends them out into the street to sell fruit, or to get their living as they can.

When, therefore, industrial schools\* cannot be esta-

\* The organization of industrial schools such as we have here contemplated would be as follows:—

1. For the sake of economy, and a proper classification, two very important considerations, the school establishment designed for the neighbourhood of towns would embrace not less than 500 children of all ages, and of both sexes; so that the education of a child might commence with infancy, and proceed from stage to stage, without any interruption by removals, until completed.

2. One schoolmaster, and a junior master, or an assistant teacher, to every fifty children, besides monitors.

3. A sufficient number of class-rooms, besides one large room for general purposes.

4. A play-ground with gymnastic apparatus, and, when possible, a garden.

5. Workshops, and masters for teaching shoe-making, tailoring, carpentering, &c., or so much of these trades as may be necessary, besides others calculated to exercise the ingenuity of the children.

6. A library

blished, the next best thing to be done is to form good infant schools, not such as those which we have described, but schools in which some real progress might be made. All that a boy learns in a common charity school, up to the age of fourteen, might certainly be taught by proper methods, without any cramming or overtasking the intellect, before he is ten years old.

The means of providing a sound national system of instruction for the middle and higher classes, is a question which must unavoidably be deferred. It is not one which presses so immediately as that of the education of the poor.

We had intended to notice the subject of workhouse education, but wait to see the result of the reforms which we understand have been contemplated in this important branch of Poor-law administration. Up to the present moment, nothing can be more lamentably inefficient than the kind of industrial and intellectual training provided for parish children. Under the old system, the workhouse to a child was only the passport to a gaol; and under the new, from what we have seen of the qualifications of schoolmasters appointed by Boards of Guardians, and know of the contaminating influence of a familiarity with pauperism, we should not look for a different result; but that we regard the existing arrangements as temporary, and entertain some confidence that they will be amended.

The Poor Law Commissioners will no doubt act under a deep sense of the responsibility they incur, and will not neglect the opportunity placed in their hands, of rendering the children of the outcast and the wanderer a blessing, instead of a curse, to the community. They should begin by removing every abandoned and destitute child from the very sight and sound of pauperism. A workhouse should never be the *home* of a child—the place in which it is to spend five, ten, or twelve years of its life, and to

6. A library, with globes, maps, and other implements of instruction.

It would not always be practicable to establish schools upon such a basis; but the object should be first to form a good working model, and then to get as near an approximation to it, in every local district, as circumstances would permit. In isolated country villages, the only hope is in infant schools, or good evening schools.

which it is to be endeared by early associations. It should be removed, if possible, from the same neighbourhood, that it might never find its way there. Industrial schools should be erected in every union, in which the parish children might be boarded, and to which the children of the out-door poor might be admitted as day scholars. In this manner an incalculable amount of good might be effected, and at an inconsiderable expense. Let us hope that the Poor Law Commissioners understand the importance of their position, and will so exercise their trust as to deserve the thanks of every friend to human improvement.

\* \* \* Mr. Duppa, although not the author, holds himself responsible for the correctness of the facts stated in the above article.

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## PRIZE ESSAY.

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THE sum of ONE HUNDRED GUINEAS has been placed at the disposal of the Committee of the Central Society of Education, for the purpose of being awarded as a Prize for the best Essay upon the following subject, viz.—

“The Expediency and the Means of Elevating the Profession of the Educator in Public Estimation.”

The following are the Conditions on which the Prize will be awarded:

1. The Candidates will send their Manuscripts, of not less than sixty, or more than one hundred octavo pages of type, (size Edinburgh Review,) free of expense, before the 1st of June next, to Messrs. Taylor and Walton, Publishers, Upper Gower Street, giving their names and addresses, under a separate envelope, sealed. Of these envelopes, only the one accompanying the successful Essay will be opened by the Arbiters who will be appointed for the purpose.

2. The Prize will be awarded previous to the next meeting of the British Association, and the successful Candidate will be invited to attend the meeting of the Members and Friends of the Central Society of Education, which will be held at Newcastle-upon-Tyne, when the British Association shall have terminated its proceedings.

3. The Committee reserve to themselves the right to publish the Prize Essay with the name of the author.

By order of the Committee,

B. F. DUPPA,  
Honorary Secretary.

1, *New Square, Lincoln's Inn,*  
*February 6, 1838.*

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